Much Lincoln matter

THE CHRISTIAN ADVOCATE

NEW YORK, THURSDAY, FEBRUARY 12, 1914

"TAD" LINCOLN AND HIS FATHER

This photograph (Meserve No. 95) of the President and his son Thomas was made by Alexander Gardner in Washington, D.C., April 9, 1865, within a week of Lincoln's assassination

[FROM THE COLLECTION OF FREDERICK H. MESERVE, NEW YORK]

Statement and Appeal

BOARD OF SUNDAY SCHOOLS

The Sunday school is at once the opportunity of the child and of the Church. The child which is not under Christian training during its formative years never recovers from the loss. The Church which does not nurture the children utterly misses the mark and is doomed to extinction. In the Sunday schools of the Methodist Episcopal Church at the present time there are more than 2,300,000 scholars who are not members of the Church; 1,500,000 of these are beyond eight years of age. We have 383,825 officers and teachers, whose duty it is to carry forward this work. What a superb opportunity is this for sane and personal evangelism! Our Sunday schools reported this year the conversion of more than 178,000 scholars, a very substantial increase over preceding years. The fields are white to the harvest. The Sunday schools of the Methodist Episcopal Church should report at least half a million annual additions to the Church membership.

It will thus be seen that the work of the Board of Sunday Schools meets an imperative opportunity and fills a crying need. Not only is the progress of the Church dependent upon this work, but the perpetuity of the free institutions of our beloved republic. It is not easy to secure positive and aggressive training in morals and religion in connection with the public schools. Hence the urgency of an aggressive Sunday school policy, which will save the growing generations of American citizens and of our foreign-born population from worldliness and utter ruin. What is true of America is also true of foreign countries. The Christian propaganda must save the youth of every land by positive instruction in the Christian ideals of life.

That the Board of Sunday Schools has set itself earnestly to this task must be apparent to all those who have familiarized themselves with its spirit and the record of its splendid achievements. This board was given a distinct autonomy of its own by the General Conference of 1908. During the years since then it has made an unparalleled record. More than a million members have been added to our Sunday schools, nearly a million scholars have been led to Christ and more than four millions of dollars have been contributed to our benevolent causes.

The development of the work of the board in educational and missionary enterprise is especially noteworthy; 16,000 teachers are receiving training under its instruction and nearly 9,000 adult Bible classes are enrolled under its direction. Its missionaries have established 1,700 Sunday schools, from which 455 Methodist Episcopal Churches have been organized and 208 churches and parsonages erected, at a valuation of $342,000.

Our leaders in foreign fields are calling for the co-operation of this board in a way that indicates a world-wide opportunity most remarkable. It will thus be seen that while the record of the Board of Sunday Schools has been noteworthy up to the present time, its funds should be steadily increased, in order that it may go forward in the accomplishment of its providential mission. If it had an annual income of one quarter of a million dollars it could easily become the most aggressive force for righteousness and Christian training in this and in many lands.

"Like a mighty army moves *this* Church of God." "Speak unto the children of Israel, that they go forward!"

WILLIAM F. MCDOWELL, President.
WILLIAM BURT, Vice-President.
WILLIAM F. ANDERSON, Vice-President.
BENJAMIN F. SHIPP, Recording Secretary.
EDWIN R. GRAHAM, Treasurer.
EDGAR BLAKE, Corresponding Secretary.
The Board of Sunday Schools of the Methodist Episcopal Church.

New Shirtings
for
Spring and Summer

Reg. Trade Mark

McCutcheon's Shirtings are coming to be almost as well known as McCutcheon's Linens. We are now showing a range of some 1200 different designs suitable for Men's Shirts and Pajamas, Women's Dresses and Blouses or Children's Garments—as follows:

Fancy Madras in a variety of new stripes, Jacquard figures, cords and dimity effects, also French Percales. 32 in. wide, at 28c., 35c., 40c., 45c. and 50c. yard.

French Crepe Shirting and Satin Broche, the correct fabrics for soft cuff Shirts. 32 in. wide, at 50c., 55c. and 65c. yard.

Silk and Cotton Madras in a most beautiful range of new and exclusive styles. 32 in. wide, at 50c., 65c. and 95c. yard.

Washable Silk Shirtings in new and novel effects, staple stripes or satin effects. 32 in. wide, $1.00 and $1.25 yard.

Real Japanese Habutai Silks in a fine variety of staple or two-toned stripes. 31 in. wide, at $1.25 yard.

"Peau de Crepe", a heavy, all-silk fabric, most popular for Shirts or Blouses, in a fine range of designs; also with Silk Jacquard figures. 32 in. wide, $2.00 and $2.25 yard.

Silk Crepe or Crepe de Chine, a heavy quality, made specially for Shirts or Blouses, will launder beautifully. Plain colors and novelty stripes. 32 in. wide, at $2.25 yard.

Viyella Flannel (unshrinkable), in a new range of Spring designs. 31 in. wide, at 68c. yard.

English Taffeta Flannel, Wool and Silk mixed, a most desirable cloth for Shirts or Waists; comes in a range of new striped designs, 31 in. wide, at $1.15 yard.

Samples of any of these lines mailed upon request.

James McCutcheon & Co.
Fifth Avenue, 33d and 34th Sts., New York

CHARTERED 1864

Union Trust Company of New York

MAIN OFFICE: 80 BROADWAY

Fifth Avenue Branch
425 Fifth Avenue, corner 38th St.

Plaza Branch
786 Fifth Avenue, corner 60th St.

Modern Safe Deposit Vaults at both Branches

Capital $3,000,000 **Surplus (earned) $5,300,000**

ALLOWS INTEREST ON DEPOSITS

Acts as Executor, Guardian, Trustee, Administrator and in all Fiduciary Capacities on behalf of Individuals, Institutions or Corporations.

be gathered. The consequence is frequently recurring famine, attended by every sort of evil which can befall a people deprived of the means of subsistence.

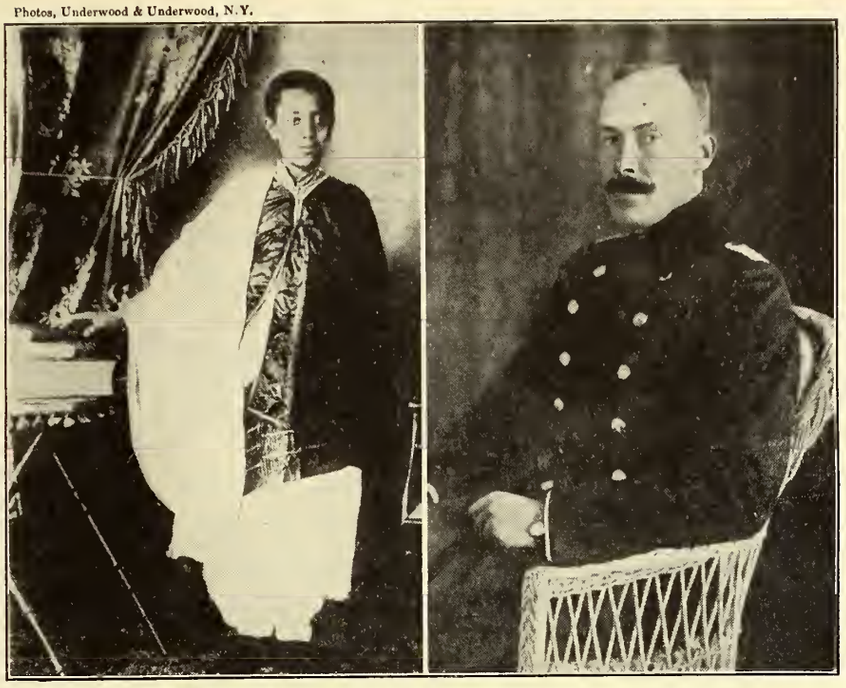
The attention of the world has been drawn to these disasters during the last twenty years by foreign missionaries who have made it their business to look after both the spiritual and material welfare of the Chinese people. Strangely enough, the latter have not in all the centuries gone made an effort to ascertain the cause of these destroying floods and discover whether it was feasible to remove the occasion of distress by lowering the flood level. Millions of dollars have been poured into China for the relief of sufferers, the larger bulk of the money coming from America.

Following the lead of the missionaries the American Red Cross, which has spent a million dollars in the last five years for the relief of Hwai flood sufferers, three years ago suggested that China should undertake to keep the river within bounds and thus prevent the devastation of thousands of square miles of territory and the immense suffering which follows it. An engineer of the United States, CHARLES DAVIS JAMESON, was sent by the American Red Cross to China to make a thorough examination of the flood and famine region, and presented as a result of his investigations a luminous report, embodying maps and pictures, together with practical suggestions for relief.

Now the Chinese government is about to take up the project, which calls for dredging and digging and the construction of dams and reservoirs to keep the Hwai River within its proper course, impound its surplus waters, and divert the streams that in time of floods increase its burden. For this purpose the Chinese government will endeavor to dispose of $20,000,000 worth of bonds, and no great difficulty is anticipated in doing this, chiefly among American capitalists.

The vast scheme, which will require six or seven years for its completion, and the employment of 100,000 men, has been intrusted to the J. G. White Engineering Corporation of this city, the president of which, GANO DUNN, is a member of the Methodist Episcopal Church, and is interested in the philanthropic aspects of the project not less than in its scientific and commercial bearing. It must quicken the pulses of all lovers of humanity to realize that the successful completion of this vast undertaking, in which so many elements of our civilization are involved, will result in such incalculable benefit to the people whose evolution toward modern ideals of life is being watched with deep interest all over the globe.

Photos, Underwood & Underwood, N.Y.



THE DESIGNATED KINGS OF ABYSSINIA AND ALBANIA

In Abyssinia (area 432,000 square miles; population 8,000,000) young Lij Yasu, son of Menelik's daughter, was selected several years ago as his grandfather's heir. He is about 17 years of age. For the first ruler of the new kingdom of Albania, in the Balkans (area 11,000 square miles; population 900,000), the Powers have chosen a German Prince, William of Wied, who is a nephew of the Queen of Roumania ("Carmen Sylva").

What Sort of Women Would Vote?

Much significance attaches to the registration of woman voters in Chicago last week, according to the North American of Philadelphia. Those who have been shuddering at woman suffrage, with the conviction that the women representing the lowest orders of society would preponderate in exercising their right to vote, will find a corrective for their terror in the figures which show the comparative results in the great metropolis of the West. The registration of the women of the first ward was one of the smallest in the entire city, and that ward "more than any other district represents the ignorant and the vicious elements which constitute the greatest danger in American city government. It is the center of the tenderloin district of Chicago." On the other hand, the largest number of women voters were registered from certain wards which "represent the most enlightened sections of the city, a great, quiet, clean, home-loving population." There were 1,635 women registered in the first ward, while from 6,000 to 10,000 were registered in the six wards tabulated by the North American as of the highest grade socially and morally.

The total registration was 158,026. The aggregate is of itself impressive and suggests that the women of Chicago are taking the question of the suffrage more seriously than many supposed would be the case, but the fact of largest determinative value is the proportion of the highly respectable element of that great community in this first test of quality. If similar results are shown in other great cities, a disturbing factor of large proportions will be eliminated from the thought of many who have on moral grounds sincerely questioned the advisability of giving the suffrage to women.

An Amusing Solemnity

From resolutions passed by the New York State Wholesale Liquor Dealers Association at its recent annual meeting in New York we take the following as an illustration of the pseudo-sobriety with which this body of men approach the troublesome subject of prohibition. After affirming that "a large majority of the people of the United States desire to use and demand the right to obtain various forms of alcoholic beverages," the solemn declaration to which we have referred continues:

> We believe that prohibition, judged from the viewpoint of individual temperance and community life, is an admitted failure. We believe that true temperance can best be achieved under proper laws and reasonable regulations strictly enforced.

We might indulge in laughter over this pronouncement, if it were not unkind to ridicule a discomfited enemy. Of course these sincere friends of temperance would not indulge in such serious reflections if they were not convinced that the rights of the people are being invaded by the prohibition column of crusaders. It is proposed

by these advocates of law and order to conduct an educational propaganda to persuade indifferent voters that their personal liberty is in great peril.

LITTLE WINDOWS

Wireless Communication Between the Eiffel Tower and an isolated spot in French Central Africa about 3,000 miles from Paris has recently been established. What a belated symbol of the gospel's penetrating power is this! Long before science triumphed over time and distance heroes of the cross burrowed into the dark and unknown corners of the world in search of souls to be saved by the grace of God.

The German Kaiser Still Has Good Words for the Crown Prince, whom he recently called from Danzig and about whom the royal spirit has been much disturbed. He is reported to have said concerning his impolitic son: "Well, WILLIAM is no diplomat, I will admit, but I believe the fellow has got marrow in his bones. He will turn out our MOLTKE yet." If the prince is to become a great strategist, however, there is a measure of self-discipline which he must yet undergo.

As a Means of Promoting Peace Among the Nations, EDWIN GINN, of Boston, in 1910 established the World Peace Foundation. Its continuance is assured by a provision of his will, recently made public. Having contributed $50,000 annually for the support of the Foundation, this wealthy philanthropist bequeathed a million dollars for the same purpose, the income of which is to be used for the abolition of war through education as to the advantages of peace. The testator died in January, at the age of seventy-six.

A Man Who Is Employed as an Elevator-Starter Has worked for sixteen years to pay off debts contracted when he was sowing his wild oats. The last thing he did to efface his obligations was to pay for a ticket out of which he had cheated a railway in Michigan many years ago. We fear that is the last thing likely to be done by a good many people who have thought it no sin to rob a corporation, which, in the popular estimate, is devoid of a soul. We commend the ethics of this repentant sinner to some people who regard themselves as Christians.

A French Scientist Thinks He Has Solved the Problem— what becomes of all the pins? He says they return to the dust of the earth. After extensive experiments, he has discovered that the ordinary pin exposed to the elements will disappear in eighteen months, while a polished steel needle will resist disintegration for about two and a half years. As billions of pins are lost every year, an ingenious man has conjectured that if the people took a sudden notion to be careful of these useful instruments half the pin factories would be driven out of business in a short time. The manufacturers interested in this industry, however, have no occasion for alarm.

Those Who Propose to Disturb the Peace and Order of society and hope to escape a just punishment for their deeds will need to plan their iniquities with greater adroitness than the average criminal seems to possess, if they are to attain their purpose. Science is compelling the vicious classes to meet greater embarrassments than ever beset them before. For example, the equipment for wireless communication on one of our great railway lines was employed a few days ago to call two road detectives from a distant point to meet the train at a certain city and arrest two suspicious individuals who were found riding between the baggage car and the engine tender. The evil-minded persons were duly apprehended on their arrival at the next regular stop.

Live Babies and the Ashes of a Dead Man Are Among the newest objects transmitted by parcel post. A two-year-old boy with a tag about his neck, showing that it cost eighteen cents to send him through the mails, was transported from a town in Oklahoma to a place in Kansas a few days ago. He was carried twenty-five miles by rural route before reaching the railroad. The body of a man who died in Pennsylvania was cremated, the ashes packed in a strong wooden box, and started for a place in Germany. The press dispatches say that this is believed to be the first parcel of its kind to be transmitted in this way. It carried $1.42 postage.

That America Has More Lives and Property Exposed to the attack of a hostile fleet than all the rest of the world together is one of the exciting declarations of Representative HOBSON before Congress. This fact he considered made the United States a third-rate power, since thirty millions of our people and an incomprehensible amount of property were left insufficiently protected along our seaboard. Has he forgotten that a new era of international peace is about to dawn upon the world, and that nowhere is this blessed consummation more earnestly advocated than among those nations whose antagonism alone we have any occasion to fear?

In Order That the Russian Czar Might Have a Safe passage by railway from Moscow to the capital not many days ago several soldiers lost their lives. For two days and nights before the imperial train arrived at Saint Petersburg soldiers were posted at intervals of a few yards along the entire route, which is 400 miles in length. A furious storm swept over the region. The men were numbed and dazed by the cold. After the train had passed they staggered toward the rendezvous previously selected. The noise of the storm prevented them from hearing approaching trains on the tracks they were walking and several of them were thus killed without warning.

The Subtlety of the Devil is Scarcely Realized by Many people, despite the fact that his operations have been known for so many centuries. A bill has just been introduced in the Senate of New York State making it a felony to trade in heroin, an insidious drug. In explanation of this bill its author, Senator FRAWLEY, said that this evil thing was obtainable by children between the ages of fourteen and nineteen in little candy stores in certain belts of New York city. He depicted the sadness of observing young girls who had become addicted to the use of the drug. Eternal vigilance is the price which must be paid for delivering young life from almost incredible perils.

The First Boat of Any Kind to Make the Trip Through the Panama Canal was a mud scow belonging to the Panama Railroad. It was brought from the Pacific entrance to the Culebra Cut in November, and passed through the Atlantic entrance late in December. The first vessel to make this trip under its own steam was a crane boat, which started from the Atlantic entrance early in December and reached the Pacific Ocean the first week in January. It is an old French ship equipped with three cranes, built in 1884, and in almost continuous use ever since. There is a poetic fitness in the fact that the glorious transit from one ocean to the other through the Isthmian Canal was first made by vessels of utility. The honor of the earliest official passage will be assigned to vessels of greater dignity, but the splendor of priority justly belongs to the floating machines which helped dig the canal.

Lincoln as They Remember Him

Memories of Lincoln

By C. E. Harrington

TWO thrilling memories associated with revered Lincoln by war veterans are forever vivid. One torrid midsummer's day a great army encamped on bluffs of Morganza, La. They were startled by "assembly" call of the bugle, whirled to line, listened to orders to move, embarked the same day for New Orleans, sailed with sealed orders, which, when opened at sea, read, "Steer for Fortress Monroe with all speed."

A week later—it was a day of despair in Washington—General Early's great army threatened the nation's destruction. The city had no protection, save a few invalid soldiers, clerks and citizens. With muskets and haversacks, in terrible suspense, they strained their eyes down Chesapeake's restless waters for sight of the expected fleet; phantom shapes appeared and gradually grew to fifteen monster transports majestically floating up to docks of the capital city. Masts and rigging were blue with heroes of Vicksburg and Port Hudson, with faces of iron, bronzed with tropical sun, eyes of steel, flashing fire, when they heard the thundering cannon and rolling musketry at Fort Stephens; they lost not a moment, clutched their muskets, hastened toward the sanguine enemy amid a pandemonium of joy from the grateful multitude. Deafening shouts rolled down the line, miles long, of hurrying infantry from far up the front, electric, inspiring; immense clouds of sifting dust were suffocating as the heroes rushed toward the battle's line. On the pike, without escort, alone, stood the nation's martyr, a spectral form, covered with gray dust, his solemn, anxious face muddy with tears of gratitude, saluting privates, clasping their calloused hands, with "God bless you, boys." Mighty cheers ceased with the rising sun, when thousands fell to earth and slept, but the desperate enemy had vanished.

There was another day, after Shenandoah's campaigns and victories. April skies wept, branches of forest trees writhed with agony, in winds moaning minor refrains, the great sun was clouded with gloom, the heavens blushed with regret. Sheridan's hosts, marshaled in great hollow squares, heard of the great chief's cowardly murder. The man of God—the man they loved—had offered his last prayer for liberty and union. There are countless memorials to men of fame, but there towers up to heaven a monument which is undimmed by ages, not of glistening gold; its base is the immortal rock of God's commendation; its motto in letters of fire time cannot change. Forever and ever on earth and in Paradise "the name of Abraham Lincoln stands first in the hearts of his countrymen, an honor to humanity and his Creator."

BRADFORD, PA.

Lincoln's Sympathy for the Poor

By the Rev. Samuel E. Brown

A CHARACTERISTIC of President Lincoln during the Civil War was his great sympathy for all classes, but especially for the poor. During the summer of 1864 the writer was in the service of the United States Christian Commission and was stationed at Washington, D. C., caring for the sick and wounded. The rooms were on C Street, where about thirty of our delegates held their headquarters.

One day in June, when our army was operating near Cold Harbor, a poor German woman came into our headquarters and asked us if we could not help her find her boy. The woman was very poorly clad, in an old faded calico dress and a tattered straw hat, and had every sign of being in extreme poverty. She went on to tell her story. Her son had enlisted in a Western regiment, which was then with General Grant operating against Lee. Fearing that her son might be injured in the fight then going on, this poor woman had come on from the West to see Mr. Lincoln and ask him to release him and let him return home with her.

She had visited the White House, where she was allowed an interview with Mr. Lincoln, who listened to her story. Knowing that nothing could be done to help her, but unwilling to reveal this fact to the heart-broken mother, Mr. Lincoln wrote a note to Mr. Stanton and sent her to the Secretary of War. In order to substantiate her story she took from her bosom a little card and handed it to the attendant in charge.

The card was written in Mr. Lincoln's handwriting, and read as follows, as near as the writer can remember:

MR. STANTON.—DEAR SIR: If you can do anything to help this poor woman please do so. (Signed) A. LINCOLN.

The secretary had told her that it would be impossible to find her son, as the army was in constant motion. She then came to our department, hoping that we could do something to help her.

The remarkable thing about this incident was that Mr. Lincoln should grant a personal interview to this poor woman and should listen to her story at a time when it was almost impossible for the leading men of the nation to gain an audience at the White House. Yet he even wrote a line to the Secretary of War in her interest.

At this time Mr. Lincoln was overwhelmed with anxiety about the movements of the army. We had just passed through the battles of the Wilderness and fought the battle of Cold Harbor, where our army had been repulsed. All who were in Washington remember how this weighed upon the mind of Lincoln and how he refused an audience to almost every applicant. But his great heart could not refuse this poor broken-hearted woman the satisfaction of telling her story to the President. When did the ruler of any other great nation manifest such a spirit of sympathy?

Another little incident might be mentioned that illustrates the greatness of Lincoln in dealing with the whole country. During the spring of 1865 Mr. Lincoln visited our army at City Point, Va. While here he visited our hospitals and shook hands with the sick and wounded soldiers of both armies, Union and Confederate. This treatment surprised the Confederates, one of whom was heard to remark, "Our President wouldn't have

MRS. LINCOLN AND HER SONS, THOMAS ("TAD") AND WILLIE
From a rare print in the collection of Frederick H. Meserve, New York

treated us as Mr. Lincoln did." The beauty of Mr. Lincoln's life is that it is more in evidence today than in all the past. "He being dead yet speaketh."

SYRACUSE, N. Y.

American Notes by an Anglo-Indian

By Joseph Culshaw

Editor of the Indian Witness, Calcutta

"YOU have spent over twenty years in India. Will you not give us the impression America has made upon you?" To answer this question is my task in the following article.

And now, to be Irish, I will illustrate my first impression of America by an experience in London. It was my first ride in the London tube. We had to change trains. As we were going down a flight of stairs, immediately behind us we heard a rushing noise. A man was fleeing down the stairs as though the seven Furies were chasing him. For what purpose was there such haste? It became apparent in a moment. He was rushing to catch a train. If he missed it—why, another would be available in two minutes! Yet there he was, risking heart collapse and one knows not what, *to save two minutes*. Coming from a land where it is common to go to the railway depot half an hour to forty minutes before the departure of a train, to get comfortably settled before starting, this bustling, hustling apparition made one feel decidedly uncomfortable. The West is in a great hurry. Everyone is at high tension. One gets an impression that everyone is in a whirl. Whether being in a whirl, constantly whirling, is consistent with doing the best work man is capable of is a question urgently asking an answer from one who has lived for some time in the silently brooding East.

Something Missing

A returned missionary is naturally interested in the church of which he is a representative. I was fortunate in being able to attend several important gatherings. The first was the Metropolitan Area Conference, called by Bishop Wilson in the Metropolitan Temple, New York city. For two days seven hundred ministers and laymen considered matters of the utmost importance to the Church. The predominant impression left upon one hearer's mind, after considerable reflection, is one of strength—strength of intellect, intense virility of expression, manifest earnestness of purpose, but one note seemed strangely silent. Throughout two days prominent preachers and leaders were discussing matters relating to the Church of God, but there was comparatively little use of Scripture passage, illustration, or exhortation by the speakers. It was not deliberate. One knows that. Why then the apparent laying aside of the sword of the Spirit? The meetings were spiritual. The addresses breathed intense devotion to the Lord and Master of us all, but one hearer, at least, felt strongly the lack of scriptural allusion in the powerful addresses.

On the Heights

The outstanding impression made on my mind was at the National Convention of Methodist Men at Indianapolis. Unless all signs fail, Indianapolis is one of the most significant occurrences in recent years in the history of Methodism in the United States. The decisions made at Indianapolis registered the deeper and truer feeling of the Church at large. What Indianapolis felt and said, the Church as a whole feels and says. To watch the rising tide of the convention, to feel the impact of its increasing momentum, to note its ever-increasing determination, was inspiring indeed. From height to height we climbed. The supreme moments of the Indianapolis Convention were those when the world-need and the world-opportunity were presented. Over and over again was demonstrated the curious but true law of God: "There is that scattereth and increaseth yet more." The local church that showed itself ready to do for missions invariably had more resources available for its own needs. So also the district or the Conference. The individual member also found this law operating in his own experience. The call for sacrifice was the call that was heeded during those days of mountain-top experience. As the message of Indianapolis sinks deeply into the conscience and consciousness of the Church there will surely be rich and large advance along lines of increased service.

Those Women at Topeka

After Indianapolis came the meeting of the General Executive of the Woman's Foreign Missionary Society at Topeka, Kan. There is little doubt that this society will reach the million-dollar line during the present year. It was an inspiration to spend three days with these eager workers in the cause of Foreign Missions. They show not only eagerness, but true sanity in their methods. Down to the individual church they are carefully and thoroughly organized, and this organization is accomplishing great things to the far corners of the earth. One is impressed by the accurate information possessed by so many workers in this society. The layman's knowledge of the location of the mission fields of the Church is, ordinarily, most hazy, but hundreds of these elect women are intelligent in their interest. Where there is knowledge the cause of missions progresses with rapidity. "The every-member canvass," full of promise as it is, will not accomplish for missions what is being accomplished through the organization of the Woman's Foreign Missionary Society. It seems in the highest degree desirable that methods which have shown themselves so feasible and fruitful should somehow be applied in the interests of the Board of Foreign Missions. The general executive meeting is made the center of an amazing campaign of missionary education. The large companies which gathered day after day for eight days have a new idea of the extent and scope of the work of the Woman's Foreign Missionary Society.

ORMSKIRK, LANCASHIRE, ENGLAND.

Answered Prayers

By Hope Clark Lewis

THREE-YEAR-OLD Ruth frequently pinched her baby sister, and her mother had told her that was a very naughty thing for her to do, but she did not break herself of the habit. One night she prayed, "Help Ruthie to stop pinching her baby sister," and then, to the surprise of her mother, walked to the baby's crib, pinched her and said, "He didn't do it, did he, Mary Ellen?"

Many grown people have this same attitude toward the answering of their prayers. They pray for help, then make little effort to do that which they ask help in doing; particularly is this true in the little things of life.

Perhaps you are one of those people who always see some thing to complain about. Pray about that evil habit in your nature; then work to eradicate it. The next time it rains and spoils your plans for the day, say nothing about it, but change your plans. Don't keep your disappointments in mind by talking about them. Do something else and forget them, and you will find your prayer answered.

Then there is the jealous disposition. You may pray for years for help to overcome this spirit of envy, but if you continue to contrast your life unfavorably with those who appear to enjoy more than you do, and to wish for their environment, you will not find that God has taken jealousy out of your character. If you must contrast your life with that of others, select those whose discomforts and trials are greater than yours, or those who have overcome greater difficulties, and have accomplished more than you. When you discover how great are your blessings, how little you have done, be thankful—do more.

Is there anyone who can deny that statement of Paul's, "Ye have need of patience"? When it is beyond our power to accomplish that which we wish to do, then is the time to pray for patience—to be patient. Sometimes God helps us in a way we do not expect. He sends trouble upon us, and we can prove to ourselves that "tribulation worketh patience." Begin to cultivate patience now, and it may not be necessary for you to obtain this grace through sorrow.

Then there is charity. It is very true that charity begins at home. If after your prayer for charity to all men you practice charity in your own home, you will not only receive the help you asked, but you will help others to gain answers to their prayers.

There are so many evil things in our characters to overcome, so many virtues to cultivate, that one can scarcely enumerate them all. Examine your own life, select your greatest fault and determine to uproot it from your character. Pray that God will help you to accomplish your purpose. Don't sit passively and watch to see if God takes away the fault, or attempt to continue its practice to see if He prevents you, but think about it so earnestly, so frequently, that you will not be able to continue in your former way. If your own efforts are worth while, God will give you the help you ask. He will help you to remember your determination, but you must carry it out. He will not make you a good man or woman, but He will be of infinite help to you in becoming good.

CLARINDA, IA.

The Marryers[1]

In which a Great Man and Sundry Varieties of Sentimental Commerce are Shown

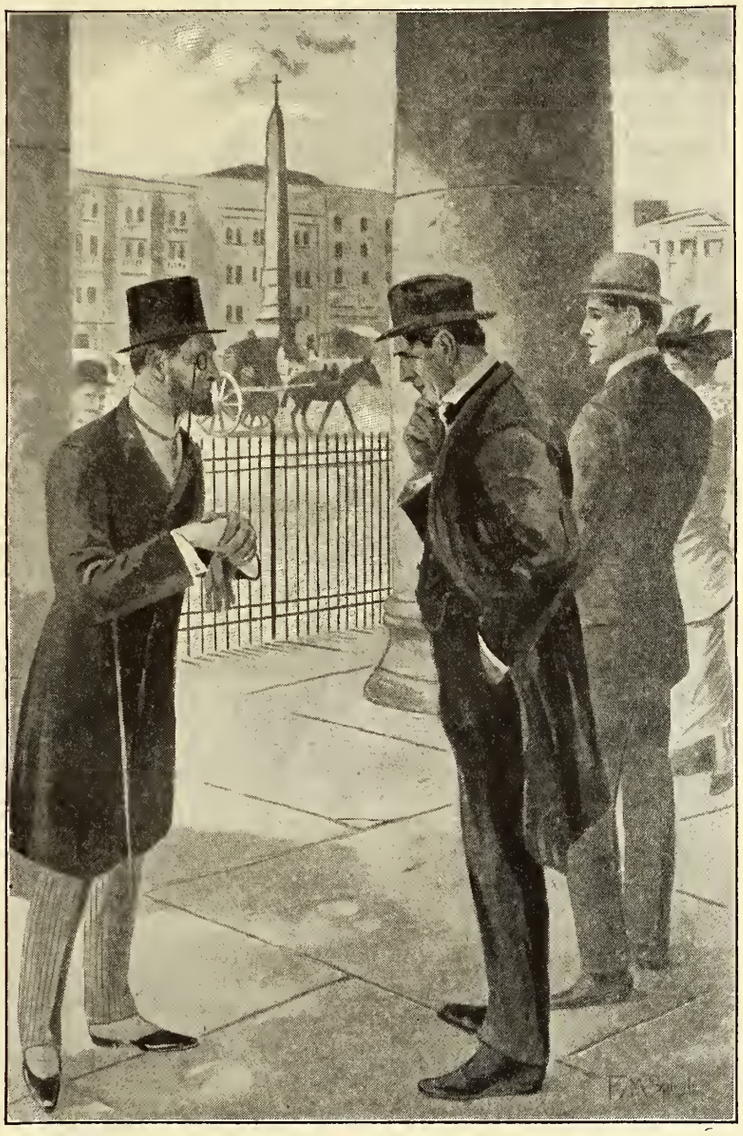
By IRVING BACHELLER

Author of "Eben Holden," "D'ri and I," "Keeping Up with Lizzie," etc.

XI

The Modern American Lover

I HAVE read that there are no fairies in Italy, but I know better. Italy is full of them and they are the most light-footed, friendly, impartial, democratic fairies in the world. They are liable to make friends with anybody. Like many Italians, they seem to live mostly on the foreign population. A number of them adopted me for a residence. Sometimes, when they were playful, they made me feel like a winter resort: they used to enjoy tobogganing down the slopes of my shoulders and digging their toes in the snow; they held games, here and there, on my person which seemed to be well attended. I got a glimpse of one of them, now and then, and we became acquainted with each other, and while he was very shy I am sure that he knew and liked me. I called him Oberon. He and his kin did me a great service, for they taught me why people move their arms and shrug their shoulders so much in Italy. Then, too, I always had company wherever I happened to be.



"WHO WAS THIS MAN WITH A BLUE MONOCLE OVER HIS RIGHT EYE, WHOSE LOOK WAS SO FAMILIAR?"

So when Betsey and the Norris ladies implored me to go with them to Mrs. Dorsey's palace, and hear a prince lecture, I reported that I was engaged to play with the fairies, whereupon they concluded that I wanted the time for meditation and left me out of their plans. So it happened that I was, fortunately, alone with Norris when Forbes arrived, a full day ahead of his schedule.

The boy and I went out for a walk together.

Before sailing he had spent two weeks coaching the ball team of his college and was in fine form. As I looked at that tall, straight column of bone and muscle, with its broad shoulders and handsome head, I could not help saying:

"If you were standing on a pedestal here in Rome, there'd be a lot of gals in the gallery."

"Before you say things like that you should teach me how to answer them with wit and modesty," he answered.

"Keep your eye on me and you'll learn all the arts of modesty," I assured him. "And especially you will learn how to disarm suspicion when you are accused of wit."

In a shaded walk of the Pincio Gardens, he asked: "Is Gwendolyn looking well?"

"She's more beautiful than ever, and very well," I said. "She will be disappointed when she finds you here."

He stopped and faced me with a look of surprise, and asked:

"Do you think so?"

"I am sure of it, because she had planned to meet you with proper ceremony at the station and take you off to a real Roman luncheon. I am glad that you have come, for I have worked hard as your attorney and need a rest. I have had some fun with it, but I am delighted to turn the case over to you."

He did not need a chart to understand me, for he said:

"You must tell me what progress you have made with it."

"Well, I suppose you have read of the Count Carola."

"Yes, and so has everyone who knows Gwendolyn."

"He is the plaintiff who seeks to establish the claim that he is a better man than you are. My defense has been so able that he has challenged me, and I have named the weapons; they are to be pitchforks—American pitchforks."

Forbes laughed and remarked:

"You must take him for a bunch of hay."

"June grass!" I answered. "We'll need some one to rake after, as we used to say on the farm. If there were any danger of his fighting, I should ask you to be my second."

"Does the count amount to much?"

"Not much; I have had him added up and his total properly audited."

"How are the judge and jury?"

"The judge is in our favor; the jury is in doubt. Gwendolyn insists that you don't want to marry any one, at present."

"I want to, but I probably shall not," he answered. "When I marry I want to have done something worth while, so that I can take care of my wife. Besides, when I get married I want to stay married; I don't want any girl to marry me and give her heart to some other fellow. She must have time to be sure of one thing—that I am the right man. That cannot be proven with passionate vows or bouquets or guitar music, but only by sufficient acquaintance. On the other hand, I'd like to know, or think I know, that she is the right girl. If Gwendolyn really wants to marry a count it would be silly for me to try to convince her that I am the better fellow. She must see that for herself. If she doesn't, I should assume that she was right. I'm not so stuck on myself as to question her judgment. I'm very fond of her, but I have never let her suspect it."

"If I were you, I'd begin to arouse her suspicions."

"That I propose to do, but delicately and without any guitar music. Love is a very sacred thing to me."

[1]Copyright, 1914, Irving Bacheller.

"And the man who talks much about his love generally hasn't any," I suggested.

"At least if he has any love in him the cheapest way of showing it is by talk and song."

"It's awful easy to make words lie," I agreed.

"If she wants me to enter a lying match with these Romeos I'll agree, but only on condition that it's a lying match—that we're only playing a game. But I won't try to deceive her. Women are not fools or playthings any longer—are they?"

"Generally not; if they're born in America," I agreed.

Here was the modern American lover, and I must acknowledge that I fell in love with him. He stood for honest loving—a new type of chivalry—and against the lying, romantic twaddle which had come down from the feudal world. That kind of thing had been a proper accessory of courts and concubines. It would not do for America.

"I see that I am putting the case in good hands. Go in and win it," I said.

"I'll make it my business while I'm here."

"You're a born business man. I know it's fashionable to hate the word 'business,' but I like it. With the best of us it isn't all money-getting—it stands for fair play and looks for dividends of happiness. Does it pay? is a test which is put upon everything."

"And I've observed that a home has got to pay or go out of business," said he. "If Gwendolyn would put up with me, I believe we could stand together to the end of the game."

"I have some reason for saying that she is very fond of you," I declared.

"I wouldn't dare ask you to explain, but you tempt me," he said.

"A good attorney never tells all he knows unless he is writing a book," I said.

Seeing Rome

XII

Richard and I had come to the Spanish Stairs, where converging ways poured a thin, noisy fall of tourists and guide-books into the street below. I had seen the Stairs in my youth.

> And I thought how many thousands
> Of awe-encumbered men
> Each bearing his Hare and Baedeker,
> Had passed the Stairs since then.

We made our way through crowded thoroughfares to the Pantheon, and were in the thicket of vast columns when some one touched my arm. Who was this man with a blue monocle over his right eye, whose look was so familiar? Ah, to be sure, it was Muggs. Again his mustache had disappeared, as had my hat and coat and the old suit of clothes, and how that blue monocle and the new attire and the smooth upper lip had changed the whole effect of Muggs! Evidently the man was prosperous, and entering a new career. How does it happen that he has come in my way again? I asked myself, and then I remembered that he knew that I was to be there. What was I to expect now? —violence or—

He smiled.

"Charming day—isn't it?" he said in his most agreeable tone.

He had neatly and deliberately removed his monocle as he spoke.

I agreed with him, and then he said, with a glance at the great bronze doors:

"Isn't this a wonderful place?"

"Yes, it was intended for a mammoth safe where reputations could be stored and embellished and kept, but it didn't work."

"They cracked it and got away with the reputations," said he with a smile.

"Exactly! In my opinion every man should have his own private Pantheon. It's the discrepancy that's dangerous. People won't allow a reputation to stay where it does not belong."

He stepped closer and said in a confidential tone: "I'm trying to improve mine and I wish you would help me."

"How?"

"Come to a little dinner that I am giving, and say a good word for me, when you can."

"Are you trying to marry Mrs. Mullet?"

"Yes, I've fallen in love, and as heaven's my witness, I'm living honest."

"Muggs, I'll help you to get a reputation, but I won't help you to get a wife," I said. "You must get the reputation first, and it will take you a long time. You'll have to try to pay back the money you've taken and keep it up long enough to prove your good faith."

Muggs's plan was quite apparent. He wanted an all-round treaty of peace. He was still levying blackmail; the thing he demanded was not cash but a character.

"That's exactly what I hope to do," he explained. "I shall have all kinds of money, and I propose to square every account."

"That's all right, provided Mrs. Mullet knows the whole plan and is willing to undertake the responsibility."

He looked into my eyes, and said clearly in his smile: "You're the worst ass of a lawyer that I ever saw in my life. I've tried to be decent, and you've wiped your boots on me. Wait and see what happens now."

All that seemed to be in his smile, but not a word of it passed his lips. He neatly adjusted the blue monocle and lifted his hat and said: "Good afternoon," and walked away.

I, too, had my smile, for I could not help thinking how this biter was being bitten, and how his old friends, the ghosts of the past, were now bearing down upon him.

We tramped to Saint Peter's, where squads of tourists seemed to be reading prayers out of red prayer-books and where a learned judge from Seattle, who had lost his pocketbook in a crowd, near the statue of Saint Peter, was delivering impassioned and highly prejudiced views of church and state to the members of his party.

We lunched at Latour's, where a long and limber-looking blonde lady, who sat beside a Pomeranian poodle with a napkin tucked under his collar, consumed six cups of coffee and a foot and a half of cigarettes while we were eating. She was one of the most engaging ruins of the feudal world that we saw in Italy. What a theme for an artist was in the painted face and the sign of the dog!

We tramped miles to an old barracks of a building called the Chancellaria, which, according to Baedeker, was clothed in "majestic simplicity."

"Baedeker is the Barnum of Europe," I said as we went on, "but he is generally more conservative."

We arrived at the Grand Hotel a little before six. I went with Forbes to the Norrises' apartments. Gwendolyn opened the door for us and greeted the young man with enthusiasm, and led him to the parlor. Betsey was there and we went at once to our own room.

"There's a new count in the game," she remarked as soon as we had sat down together, "the Count Raspagnetti, whom we met today at Mrs. Dorsey's. He's the grandest thing in Rome—six feet tall, with a monocle and a black beard, and is very good-looking. He's no down-at-the-heel aristocrat either; has quite a fortune and two palaces in good repair, and has passed the guitar and balcony stage. He's about thirty-two, and seems to be very nice and sensible. Mrs. Dorsey calls him the dearest man in the world, and she has invited us to dinner to meet him again. It was a dead set for Gwendolyn, and the child was deeply impressed. It isn't surprising; these Italian men are most fascinating."

"I suppose so," I said wearily. "The countless counts of Italy are getting on my nerves. You seem to be feeling the craze."

"Not at all," said Betsey, "but if she must have a title—"

"She mustn't," I said.

"You can't stop her."

"That remains to be seen," was my answer.

"Richard had better get a move on him," said Betsey; "he can't dally along as you did."

"Let him get his breath—he's only just landed."

According to my custom, I dined with Norris in his suite. Forbes went with the ladies to the dining-room.

"Aren't you about ready to go back?" I asked, as I thought of Muggs's smile.

"I should like to," he said, "but the girls are having the time of their lives, and this air is making a new man of me. Then, the young count seems to have let go; he doesn't annoy us any more. I'm hoping that Forbes will settle this count business."

While we were eating, a telegram was put in my hands, which read as follows:

> I am stopping at the Bristol in Florence and must have your professional advice immediately. I cannot go to Rome, so will you kindly come here. I am in serious trouble. If I am not at hotel look for me room 53 Uffizi Gallery. Please regard this as strictly confidential.
> M. MULLET.

I answered that she should look for me the next day and said to Norris:

"I have to go to Florence tomorrow."

"Take the car and your wife and the young people," said he. "The roads are fine and you'll enjoy it."

I thanked him for the suggestion.

"There's one other thing," he said. "If you think Forbes means business, tell him at the first opportunity that I am an ex-convict and let me know how he takes it. We must be fair to him."

"Leave it to me."

"We'll take them down to Naples with the motor car soon," said Norris. "Vesuvius is active again and we must see her in eruption."

He did not suspect that another Vesuvius was beginning to quake beneath us, and I did not have the heart to speak of it. I hoped that I could serve as a shock-absorber in the new eruption and save him any worry.

XIII

Socrates Does the Uffizi

Next morning I found Betsey and the young people eager for the trip to Florence. Richard and I had breakfast together at 8.30.

"There's a new count in the game," said he as soon as we were seated together. "He came to our table last evening. He's a grand chap and in favor with the King, to whom he is going to present Gwendolyn and her mother. He knows how to talk to women and I don't. I shall not be in it with him."

"As to which is the best man, it's her judgment, not yours, that's important," I said. "So long as I am managing the case you must take nothing for granted. Put her on the witness stand and let's know what she has to say about it. Before that there's a bit of history which you must know, and I shall lay it before you in strict confidence. Norris is about the noblest gentleman that I ever knew, but he got into trouble when he was a boy. He was the victim of circumstances and went to prison—served a year."

"I heard of that long ago," said Forbes.

"What!" I exclaimed in astonishment.

"Nobody cares anything about that. Everybody knows that he's a good man now—that's enough in America."

"Do many know it?"

"Probably not. I have heard that even Gwendolyn and her mother do not know it."

It surprised and, in a way, it pleased me to learn that I had told him what he already knew. I remembered that he had said, in his walk with me, that the distinguished editor, who had got the tragic story from my lips, was an uncle of his. So, after all, it was not strange that he should know.

"I presume that he had a wild youth, but he's a good man," Forbes added.

Our drive, which began at midday, took us through the loveliest vineyards in Italy. I shall never forget the vivid green valley of the Arno, as it looked that day, with its lace-like vines spreading over the cresset tops of the olives, and between them, and filling the air with color; with its stately poplar rows and its dark spires of cypress; with its distant purple mountain walls and its white palaces on misty, azured heights. Here in these vineyards, and in others like them, are about the best tillers in the world—a simple, honest, beauty-loving people who are the soul of Italy and, in the main, no country has a better spiritual asset. On the road we met the Litchmans of Chicago, touring with their yellow machine and a special car trailing behind them filled with clothes and millinery.

That night the young people went to dinner together, and next morning, having learned that Mrs. Mullet was not at her hotel, we all went to the vast Uffizi gallery.

What a wonderful procession these people in marble and paint see every day in the parade of weary pilgrims, in the moving mosaic of humanity. What a Babel of tongues, all speaking Baedeker! I wonder if the gods, emperors and masterpieces fully appreciate this endless human caravan which is far more wonderful than they. Who are these people? Ask any of them and he will be apt to tell that the rest are fools; that almost every one of them is looking for conversational thunder and—knockers!

Some hurry.

"Two more galleries to see, and the train goes at five," you hear one of them saying.

I was nearly bowled over and trampled upon by three German women who had lost their party.

Once these marble floors were almost exclusively the highway of the highbrows. Now the sacred children of the imagination are being introduced to a new crowd. Newness is its chief characteristic. Here are the overgrown multitude of the newly rich, the truly rich and the untruly rich. Here are the newly married and the newly unmarried, and sundry new recruits in the great army of art.

We passed through the Hall of the Ancient Imperial Shoats into the long corridor filled with statuary.

"The old gods seem to have had desperate battles before they gave up," Betsey said to me. "Most of them lost either an arm or a leg in the war."

"Many were beheaded and chucked into the garbage barrels," I answered. "The way Jupiter and Minerva were beaten up was a caution. It wasn't right, it wasn't decent. They were a harmless, inoffensive lot; they had never done anything to anybody. A lot of things were laid at their doors, but nothing was ever proved against 'em. These days we know enough to appreciate harmlessness."

"They were very beautiful—most of them," said Betsey, "but they're a crippled lot now."

"Yes, most of them have artificial limbs," I answered. "All they do now is to pose in vaudeville for the entertainment of humanity."

As we neared the room where I was to meet Mrs. Mullet we bade the young people go their way and look for us at the door about 12.30.

We found the lady copying the portraits of our first parents. Her breast began to heave in a storm of emotion as she looked at us.

Betsey and I had our little dialogues about many objects in our way, and now we had got Mrs. Mullet righted, so to speak, and on a firm, working basis.

She showed us through the gallery. I remember that she was particularly interested in the Botticelli paintings.

Mrs. Mullet said that she adored the Madonna—a case of compound adoration, for in its adoring group Botticelli succeeded in painting the most inhuman piety that the world has seen.

"Isn't that glorious?" Mrs. Mullet asked as we stopped before his Venus—a tall lady standing on half a cockle-shell, neatly poised on breezy water.

"She has crooked feet," said Betsey.

"Well, I guess yours would be crooked if you had been to sea on a cockle-shell," I said, which will prove to the learned reader that we were about as ignorant of art as any in that hurrying crowd of misguided people.

"No, I think it's a wonderful thing! Look at the colors!" Mrs. Mullet exclaimed.

"But the toes are so long—they are rippling toes—they look as if they had just finished a difficult run on the piano," Betsey insisted.

"She might be called the Long-Toed Venus," I suggested.

So we crude and business-like Americans went on, as we flitted here and there, sipping the honey from each flower of art.

Twelve-thirty had arrived and I suggested to Betsey that she should meet the young people and go with them wherever they pleased, and meet me at the hotel at four. She left us and I asked Mrs. Mullet what I could do for her.

"I'm in perfectly awful trouble," she sighed, with rising tears.

"Tell me all about it," I said. "But please do not weep, or people will wonder what this cruel old man has been doing to you."

"That man insisted that I should have my bust made and my portrait painted, and agreed to pay for them, but now, of course, I shall have to pay for them myself. He has threatened to sue me for a hundred thousand dollars for breach of promise. It will take more than half my property."

"Don't worry about the suit," I said. "I'll agree to save you any cost in that matter. As to the bust and the painting, they will serve as milestones in your career. You can look at them and congratulate yourself."

"I couldn't bear to look at them—I feel as if I never wanted to see myself again. I have written to everybody at home about this engagement. It's just perfectly dreadful!"

Again she was near breaking down.

"You ought to be glad—not sorrowful," I said. "Your case is not hopeless. There's good marrying here in Italy."

"There! I'm not going to cry after all," she declared as she wiped her eyes. "Your cheerfulness has saved me."

"I wonder that you didn't wait until you knew him better before making this engagement," I said.

"But he was so gentlemanly and nice," she went on; "and

there was a lawyer from Iowa at my hotel who knew him. He is acquainted with counts and barons and other grand people. Then he claimed to be an old friend of yours and of Mr. Norris. He said that the last time he called on you he went away with your hat by mistake, and showed me your initials in the one he wore."

"He often associates with the property of other people, but I was not aware that he had got in with the counts and barons," I said.

"He knows the Count Carola very well," she declared.

"Leave them to each other—they deserve it," I said. "Return to Rome and refer Wilton to me, and refuse to have anything more to do with him."

Not much more was said of any bearing on this record.

I left her and got a bite to eat and went to our hotel at 3.30. Betsey was waiting for me at the door.

"We've had a dreadful time," said she. "Gwendolyn and I had gone on while Richard was paying our bill in a shop. Suddenly a young man came and spoke to Gwendolyn. Richard saw it. In a second I heard a horrible thump and saw the young man lying in the mud. He didn't try to get up. Looked as if he was sleeping."

"This is bad weather for Romeoing," I answered; "he should have waited till the streets were dry. Where are they?"

"Gwendolyn is in the parlor. Richard said that we should look for him on the road and took a fiacre and flew. The girl is frightened."

Betsey brought her out and we got into the car and sped away.

"One more count!" I exclaimed with a laugh.

"One less count!" said Gwendolyn. "I'm sure he's dead."

"Ladies have limited rights outside the house in Italy," I said.

"I don't mind those silly men," said Gwendolyn. "I've been spoken to like that a dozen times, but I hurry along and pretend that I do not hear them."

"That count will be careful after this," I suggested.

"If he lives," said Gwendolyn. "I'm afraid that his head is cracked."

"His head was cracked long ago," was my answer.

"Uncle Soc," said Gwendolyn (she had begun to call me Uncle Soc there in Italy), "Richard and Italy could never get along together."

"Richard, Gwendolyn and America are a better combination," I suggested.

"What a pretty thought!" she exclaimed just as we overtook the young man about a mile out on the highway to Rome.

"Get in here and behave yourself," I said. "You've had exercise enough."

"I could stand more, if necessary," he said with a laugh.

(To be continued)

The Windowless House

By D. D. Martin

WE recently visited a large plantation in southern Georgia. There were about forty Negro cabins. In all these humble dwellings there was not a window other than an opening in the side of the building to be closed with board shutters at night. I asked the superintendent if they used no glass windows at all; he assured me the tenants would not have them. They would imagine some one outside peering in upon them; and so timorous are they, that when night comes every blind is closed and fastened. If a stranger should stop at one of these homes and inquire for the husband, he would get no satisfactory reply. As a rule these humble toilers of the cotton fields of the South are filled with fear and suspicion.

For long centuries in Africa, the Negro has been pursued by heartless enemies. Men and beasts have practiced every form of cruelty on the helpless. Paganism gave no comfort and no light, but always inspired fear and dread, until everything about them was the habitat of an evil spirit intent on doing them harm. Since the early fathers of these toilers came to this country, they have been the victims of an industrial and social system that they must regard as unfriendly to their fullest freedom and largest privilege. The old spirit of fear has been kept alive by oppression and unfairness.

Conditions are now rapidly changing, but it will require time to engender confidence. Large numbers of the colored population are moving to the towns and cities, where there are some school advantages and where contact with the throbbing life of commerce brings them into the open of civilization. In the rural sections, remote from these centers, they are still toiling in the cotton fields from earliest childhood, bound in large numbers by a system of peonage, not so cruel as slavery of former years, but about as destructive to the higher impulses of free manhood and womanhood. The country school for the Negro is almost a farce. The church life in many places is of the most ignorant, superstitious and emotional type. The life of the Negro from youth to old age is like the windowless house in which he lives: no chance to look out into the great world, to measure opportunity or attain to privilege. He is apprehensive and filled with strange notions regarding the world that lies beyond his vision. Likewise is he shut in from the man of culture and vision. There is one thing the wisest cannot do, and that is interpret the inner thought life of a real "down South Negro."

The possibility of those who live in these windowless houses is clearly seen in those who have been providentially led into the open forum of the world's competition for place and recognition. That the Negro is making good in the professions is assured by the large number of able ministers, whose service is transforming communities, holding large communions and building commodious, and in places artistic, houses of worship, which add to the beauty of many of our Southern cities. Thousands of well-trained physicians are invaluable to both races in coping with disease, reducing the death rate, and checking contagion, which knows no color or race line. Lawyers and publicists are found in every center of population who can give intelligent counsel in matters of public or legal concern. Teachers, men and women of letters, and masters in art are not wanting in this race. For the most part these leaders came from the windowless house. Many of them who rank first were born in slavery. Some one has helped them lift the shades and roll back the curtains, so that instead of perishing for want of vision, they have come to the full-orbed day of life, a blessing to every race.

There are yet more than a million black children of school age in America living in windowless houses with shadowed lives. New schools are being built by the taxes and beneficence of the South. Northern philanthropy is supporting nearly three hundred schools of all grades for the colored children. Yet, in spite of all that is being done, one million or more of children of today will walk up through their youth into mature years without learning the rudiments of education, to spend their lives in windowless houses and to rear their children beneath the same shadow of ignorance and superstition. The jubilee movement in the Methodist Episcopal Church is intended to lengthen the arm with which the Freedmen's Aid Society is reaching out to help; to enlarge and equip her schools for better service, that this Church may more effectually do her share in turning the childhood and youth from the shadows of vice, ignorance and superstition into the larger light, larger life and larger blessing.

ATLANTA, GA.

The King's Business

Not all of it is done in livery; some is done in overalls, some in jumpers, and some in gingham aprons. The King's business includes humble errands and lowly messages. It is as important in its details as in its comprehensive plans. It is coextensive with the King's realm. The man you meet on the highway, the woman you catch sight of through pantry window, the child panting with haste of the King's dispatch is engaged in the King's business.

So with the business of our King. All our lives and all the time we are or ought to be on the King's business. The way we earn a living, or spend our dollars, or read our books is important to our King. Our lives should include no realms in which He fails to rule. Done for our King, nothing is so humble as to be unworthy of us; nothing so high as to puff us up. It is the King's business.—George Clarke Peck.

The true worshipers shall worship the Father,
For the Father seeks such to worship Him:
God is a Spirit, and they who worship Him
Must worship Him in spirit and in truth (John 4. 23, 24).
—From Poems of Jesus, by William P. McVey.

The Pulpit of the People

No contribution will be inserted in this department without the name and address of the writer

Preacher and Choir

Editor The Christian Advocate: Recognizing the faithful, self-sacrificing and heroic service rendered our church by the "average preacher," I would greatly appreciate an explanation in "The Pulpit of the People" of the following quotation from your editorial entitled "The Tyranny of the Choir Loft," which appeared in the issue of January 15, 1914:

"If such churches were as finical about preaching as they are about singing, the average pastor would not continue in charge above six months."

G. C. Cornell.

Monkton, Vt.

The preacher has a message. It came to him during the week. He delivers it the following Sunday. He has no time to make it a work of art. It is not judged as such. If it is a good sermon it is a work of "heart," and is accepted as such. The soloist in the choir is an "artist," or wishes to be so regarded—likewise the organist. Their work is subjected to a kind of criticism which could not properly be exercised with reference to a pulpit discourse. If the preacher were compelled to meet the canons of "art," to which the singer must submit, how long do you think he would last?

❖ ❖ ❖

Eugenics and Marriage

Editor The Christian Advocate: To-day we are reading articles on eugenics everywhere. Is it not time that the Church take action, especially in demanding that the clergy *shall not* officiate when persons to be married are pronounced "unfit" by competent and honest physicians? The result of one case of mental deficiency brought to light in Indiana shows fifty-seven of their offspring sent to insane hospitals at an expense of over $25,000 to the State. One who investigates will find that God cannot sanction unions where children will be cursed into the world. Neither can ambassadors of Christ do it. Too often preachers' hearts do not ache when they see the future of those united in wedlock because of the "tip" given; a system of which every minister should be ashamed, for there is no more reason for paying the clergy for funeral, baptismal, or marriage officiations than for doing so when requested to call on the sick; it is all the worse since they themselves call the public officials who use the same system grafters. The time will soon come when the people will demand that persons desiring to be married must pass medical examinations. The people called Methodists can well afford to lead.

South Bend, Ind. Arthur G. Schafer.

❖ ❖ ❖

A Bishop's Service and Perquisites

Editor The Christian Advocate: In your issue of January 8, there is a letter under the caption, "The Perquisites of a Bishop." The writer insinuates that our bishops are in the "hold up" business and cannot be secured for special occasions without large bonuses to line their private purses.

Recently on two occasions a bisbop visited the city in which your correspondent evidently lives. The first time he saw all of our churcbes and institutions, dedicated one of them, and lectured—all for his expenses. On the second occasion he came to tbe city on Saturday and remained over Monday night. During that time he met the official board of one of our churches in a conference of several hours; preached at another on Sunday morning; at still another at night, after which he was in conference with the Board for over an hour; met the preachers of the district in conference Monday afternoon, and at night, before a crowded house, delivered a truly epoch-making lecture—and all for what? *For the small item of his actual expenses.* At that very time he made an official visit to every district in the Conference, where he did effective service, meeting hundreds of people and almost all the ministers of these districts and charging nothing beyond his expenses. I have an idea the good bishop even kept back some of his expenses, paying them himself, as the items were so small. Yet he would take no more.

I submit that much of the fault found with our chief pastors would, if it were examined into, be found to have as small a foundation as the unfair criticism of this writer on "Perquisites," whoever he may be.

J. R. T. Lathrop.

Kalamazoo, Mich.

❖ ❖ ❖

President McKinley at Church

Editor The Christian Advocate: I read with thrills of delight the splendid article by my distinguished friend Dr. Hugh Johnston in The Christian Advocate of December 11, and concur with the editor's estimate of that notable contribution to the memorials extant of President McKinley. Having had the honor, during the illness of the pastor—now Bishop Bristol—of the Metropolitan Church, of preaching before President McKinley, when galleries and floor were crowded, I distinctly recall the exit of the President down the aisle to the north door of the building (as he faced) while the congregation respectfully awaited his departure, as also his reverence in the preliminary worship before the sermon and the remarkable *timbre* of his voice in song, rising clear and sweet above every voice in his neighborhood.

He sat on the west middle aisle, only a few pews from the chancel, and while many hundreds of eyes were turned upon him from the galleries, he appeared as one conscious of that fact, but at the same time given up to the solemnities of the hour and to the greater presence about him of that overshadowing Spirit which the Master promised to the assemblies of His people.

I had never seen Mr. McKinley before, but quickly recognized him from his photographs. I watched him with that keenness of interest and curiosity we are wont to display in the company of great personages. If he saw me as I entered the pulpit—for he was already seated—I know not (for I was unannounced by press or associate), but there was no sign upon his countenance that he was disturbed at a stranger's presence. He had a hymnal in his hand, at which he seemed to gaze abstractedly, but upon the close of tbe organ voluntary he opened it with the call to praise and rising joined in the volume of song with the congregation.

As I announced my text I prefaced it with the remark that I regretted the absence of Dr. Bristol from the pulpit, when instantly three hundred men and women shot to their feet in the galleries and moved out; but such was the fame of the Metropolitan pulpit, and such the drawing power of the Chief Magistrate of the land, that as these withdrew three hundred others filed in and took their places. The confusion incident upon this episode took not over three minutes, and meanwhile it gave me a kind of confidence in doing what I had never expected to do—preaching before the occupant of the nation's White House.

S. Reese Murray.

Catonsville, Md.

❖ ❖ ❖

Smashes One of Our Little Windows

Editor The Christian Advocate: In your Christmas number, under "Little Windows," I noticed this statement: "Militant Suffragettes in England, having sown the wind, are in danger of reaping the whirlwind. Unfortunately their use of violence has influenced a decline of chivalry among men," etc.

You must know that even in the days when chivalry, so called, was at its height, women were not protected by it. I am, of course, speaking of women as a class, and not of the few who chanced to be favored by circumstances. Any history will tell you of the many women who were driven to the monasteries to be protected, how many more were married against their will, or else their property was taken from tbem, leaving tbem destitute. Tbis among the wealthy, whom "chivalry" was supposed to protect. It never even *pretended* to protect the poor. Did not even the most chivalrous nobles have their shameful "rights" in the virtue of their peasantry? Chivalry!

In the eighteenth and nineteenth centuries, when "chivalry" was declining and justice advancing, women were treated a little better. But as the large industries grew, the conditions of the laboring class of women became appalling. Forced to work outside of their homes, they were put in coal mines doing the heaviest manual labor side hy side with men, both sexes so scantily clad as to be almost naked. They were harnessed to coal wagons and drew them through the mines, often forced into kneeling condition by the low ceilings. It was not only in tbe mines, but in the mills and in almost every place where women worked that the conditions were almost as shameful. Yet, I suppose the men who owned these manufactories and mines were "chivalrous" enough to the women they married. But of what good is a chivalry that protects only the rich and powerful who least need it? Chivalry!

Now, I believe, it *protects* women mostly in giving a wholly superfluous aid in crossing streets or opening doors. Yet since this so much lamented decline in chivalry has taken place, women are certainly much better treated than formerly. This is because justice is on the increase. Even in tbis century men still talk of "chivalry," but does "chivalry" protect the women in the sweatshops and in the cotton mills of the South? Does it protect the telephone girls? Does it protect even the well-born and well-bred girls who so mysteriously disappear into the underworld?

Chivalry, you say, is declining. But justice is increasing, and when justice has full power, you will not find half of the human race political slaves of the otber half.

The militant suffragettes are the vanguard of the great army of women who are demanding justice, and though they bear tbe worst of the battle, yet, as was said of the Pilgrims, "the glory shall be tbeirs to the world's end."

Mildred Sanford.

Owego, N. Y.

O well, we ought to have used "courtesy" or "deference" instead of "chivalry"—but then we should have been deprived of this vivacious epistle.

THE SANCTUARY

Poems That Lift

II. Let's Be Neighborly

The following poem appears on a church calendar in New York State. One of the members at church that morning slipped it into an envelope and passed it on to a Massachusetts town, from which she had moved a few years before. A letter accompanied, suggesting that the sentiment be put into practice, and an old-time estrangement be forgotten. An answer came by return mail from the former neighbor whose heart had been touched by the poem. A hearty invitation was extended for a visit, and the two people, who had not spoken during the last years they were neighbors, became "neighborly once more like as they used to be." It had been a case of misunderstanding as usual:

Let's be neighborly once more,
  Like as we used to be;
Going visiting friendly like,
  Just you and me.

Let's be neighborly, once more
  Thinking each other's thoughts,
Telling each other our troubles,
  And helping each other lots.

Let's be neighborly once more,
  Old-fashioned rather than new,
Telling the good and forgetting the bad
  There is in both me and you.

Let's be neighborly once more
  And shake hands once in a while,
And if our hands won't reach so far
  Let's make believe and smile.

Let's be neighborly once more
  And think of each other again;
And hearing good news of each other,
  Let's say it out loud—
    "Amen!"

Inner Peace Essential to Outer Efficiency

No human factor in India's evangelization is so central as the missionary's spiritual life, and few are more apt to yield to the unfavorable environment and thus lose power. The cark of constant care, the frequent loneliness of the solitary worker, the lack of spiritual companionship even when one is in the midst of Christians, disappointments over converts, the life so busy as to leave little time for spiritual nurture—these and a thousand other causes militate against inward peace and outward efficiency. The workers, realizing their need, are more and more availing themselves of special seasons for unitedly seeking spiritual refreshment and power. The daily dependence must be, however, what the veteran Weitbrecht prescribed for a young missionary: "Let me affectionately advise you as an elder brother to adopt a resolution, with a view to advance your growth in grace and spirituality and scriptural knowledge, which I have found most useful. I spend at least half an hour and, if possible, one hour, very early, and again before bedtime, in reading, meditation and prayer. This has a remarkable effect in keeping one in that calm, proper, peaceful, cheerful frame of mind—and this precious jewel one always is in danger of losing, especially in India—we so much require to fit us for the great work we have to do, and it imparts tact and feeling, helping us to act and speak as we should do at all hours."—Harlan Beach, in India and Christian Opportunity.

A Wonderful Month

February is the shortest month in the year, yet it can perhaps boast the birth of more distinguished people than any other month, unless it be December. It is in a large way America's patriotic month. It boasts the birthdays of Lincoln, the 12th, and Washington, the 22d, William T. Sherman, the 8th, and Alexander H. Stephens, the 11th. Three famous American poets were also born this month: Sidney Lanier, the 3d, James Russell Lowell, the 22d, and Henry Longfellow, the 27th. America's wizard inventor, Thomas A. Edison, was born on the 11th. The month starts with music, as the birthday of Victor Herbert, the 1st, and ends with education in the birth of Mary Lyon, the 28th. Another famous educator was born on the 4th, Mark Hopkins; a philanthropist, the 19th, George Peabody, and an actor, the 20th, Joseph Jefferson. Religion finds its place in the birthday of Dwight L. Moody, the 5th, and Cardinal John Henry Newman, the 21st, and in six Bishops of the Methodist Episcopal Church: W. F. McDowell, the 4th, the late John M. Walden, the 11th, R. S. Foster, the 22d, Richard Whatcoat and John H. Vincent, the 23d. Many distinguished Englishmen, aside from Newman and Whatcoat mentioned above, were born in February, including Charles Dickens, John Ruskin, Charles Lamb, Charles Darwin and George Handel; France contributes Victor Hugo; Germany Felix Mendelssohn; Norway Ole Bull; Italy Paganini. Adelina Patti's name must be added to the February musicians. She was born in Spain of Italian parents; reared and educated in New York, where she made her debut, and finally made her home in Wales. Two saints' days come in this month: Saint Matthias, the apostle chosen to succeed Judas, and Saint Valentine, whose day is one of love and frolic.

What a list of immortals, who have brought the goal of honor near, made all mankind debtor and left undying music in the world! What a month to inspire high ideals, noble resolves and good deeds! Though less than the least of these, no one is too humble to write his name on some human hearts in fragrance and love for ever and ever. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Senator Cullom Recants Disbelief in Immortality

The passing of Senator Cullom, after fifty years of public life, reminds one of the passage "at evening time it shall be light."

Two years ago the Senator published his reminiscences of Fifty Years in Public Life. The closing paragraph of the book was a sob of doubt regarding immortality:

> I have no great fear of death, except the natural dread of the physical pain which usually accompanies it. I certainly wish beyond any words I have expressed, that I had a greater assurance that there will be a reuniting with those we love and those who have loved us in some future world; but from my reading of the Scripture, and even admitting there is a hereafter, I cannot find any satisfactory evidence to warrant such a belief. Could I believe that I should meet the loved ones who have gone before, I do not know but that I should look forward with pleasure to the passing across. Not having this belief, I am quite content to stay where I am as long as I can; and finally, when old Charon appears to row me over the river Styx, I shall be ready to go.

Senator Cullom withdrew this finding before he died. Dr. Charles Wood, pastor of the Presbyterian Church of the Covenant, Washington, who had been an intimate friend of Senator Cullom, announced immediately after the Senator's death on January 28, this change of faith. Dr. Wood said:

> It is my privilege to say that in the last months his feelings concerning the life to come changed completely. He told me: "I believe in God, in Christ, and in immortality. I want to make, at the first opportunity, a statement of my simple creed, to be inserted after the last chapter of my recollections, to correct the doubt expressed on a dark day when the light was dim."

Andrew Carnegie Believes World Peace at Hand

Andrew Carnegie, in his annual presidential address at the New York Peace Society, January 29, declared that he believed we would see international peace among the nations through treaty while President Wilson was in office. He said, however, he was reckoning on a possible second term in this connection. In the same address Mr. Carnegie declared his belief that the world was growing better and that we had come to a state of civilization in which sentiment for peace was everywhere applauded, and that the ruler of any civilization would now declare the greatest crime to be the killing of our fellow men. In reply to the hope that this century would see the end of war, Mr. Carnegie added, he expected to live long enough to see it himself. He gave this motto to the Peace Society: "We should no longer say 'heaven our home'; we are not in heaven and our

duties are all here, but it should be changed to 'home our heaven.'"

Thus Scripture is being fulfilled every day before our eyes. It was Jesus who said in his farewell address twenty centuries ago, "If ye love me ye will keep my words, and my Father will love you, and we will come unto you and make our home with you." This Christian idealism of Jesus, of bringing heaven to earth, of building up God's kingdom before the eyes of men, is leavening with greater rapidity the triumph today than in all the centuries past. Indeed, the peace of God that passeth understanding is surely sweeping over the nations to sway them for righteousness and truth, for joy and good will.

Home Church Sunday at Syracuse

Syracuse, N. Y., observed Sunday, January 18, as "Home Church Sunday." A month's preparation preceded. Canvasses were made, pledge buttons distributed, advertisements placed in the daily papers, and every effort made to awaken the delinquent and non-attendant. The contagion spread to near-by towns. The first order of twenty thousand buttons was soon doubled. The Sunday preceding this Home Church Sunday, Dr. F. T. Keeney, pastor of our First Church, announced an "Acquaintance Sunday," and sent out one hundred men in groups of two, who visited that afternoon every home in the entire membership. They carried report cards on which valuable statistical information was secured. They had, at the close of the morning sermon, been called to the altar for consecration and prayer.

The result of the campaign was a church attendance in the city (not including Catholic and Episcopal churches) of 61,741, an estimated increase of about 7,000 for the day. Some churches were crowded to the doors.

Some of the immediate results at our First Church, aside from the great morning and evening congregations, were the registered names and addresses of 92 per cent of the resident membership; the names and addresses of 321 persons not members of First Church, 139 of whom are without a church home in Syracuse. There were registered attendants present from seven different States and Canada.

The campaign was not spasmodic. At First Church the week of January 25 was devoted especially to reaching the unsaved members in the families of the church and Sunday school. Sunday, the 25th, was Parents' Day, when Mrs. Henry Phillips, superintendent of the large primary department, First Church, spoke on "The Bible and the Child"; February 1 was Decision Day, when parents and teachers were invited to the altar at the close of the morning service with their children, Sunday school scholars and other unsaved friends. In the week of February 1 the pastor organized a "Round Table Class" for instruction in the doctrines, discipline and polity of the Church, and growth in the Christian life, which will meet twice a week until Easter, when those who have been thus trained as probationers will be received into full membership.

Thus Home Church Sunday becomes a splendid constructive program for building up the Kingdom of God. It is a revival propaganda with great possibilities.

Troy Go-to-Church Revival

The Inter-Church Federation of Troy, N. Y., observed January 18 as Go-to-Church Sunday, with gratifying results. Increase in Sunday school and prayer meeting attendance was an encouraging part of the propaganda. Mayor Burns, at the request of the committee, issued a proclamation for the day.

Buffalo's Church-Going Sunday

The result of January 11 as Church-Going Day in Buffalo was a reported increase of from ten to sixty per cent at the different churches for morning worship. A blizzard in the afternoon put an obstacle in the way of a big evening turnout.

One feature of the day was in securing names and addresses of strangers and signatures to the "Never a stranger—but once" card. Many new-member pledges were secured.

A great movement was inaugurated, rather than merely a red-letter day observed.

In the preparation for the day every legitimate form of advertising was employed. The street cars were used as well as the daily press. Forty thousand cards of invitation were prepared for the laundries. In placing one of these in each package, customers were reminded of the close relation between cleanliness and godliness. In addition to this, 100,000 cards were distributed. An effort was made to place the church before every person in the city in such a way as to create an interest, if not an enthusiasm, for the church.

Everybody-at-Church Sunday at Cleveland

Nothing has so cheered the religious forces of Cleveland in years as the Everybody-at-Church Day, which gave a tremendous impetus to the fall work in that city. The churches were filled as they never had been except on Easter Sunday. One church reported 200 per cent increase. Fifteen thousand new scholars were added to the Sunday schools as a result of the canvass.

John Mitchell on Wage Conditions and Unemployment

We have arrived at the state at which social action in some form must to an extent take the place of the individual effort which in the past could be depended upon in a land of opportunities, the principal of which, the free West, was continuously open. A federal commission has reported that our labor market is overstocked, especially in unskilled occupations. Such is our natural situation with respect to employment, and its reverse, unemployment, viewed in the broadest scope and features. It is by this view that judgment on the question must be reached.

Some workingmen are rarely out of employment; they are the strong, the capable, the energetic. If they look no further than their own experience, there is no such thing as unemployment. Many employers cannot find workers when they want them; they consequently become irritated when told that much labor is idle, and say that the reason for it is to be found in sloth. Employers whose work fluctuates by seasons made widely known at the beginning of their live season their plaint of inability to find their complements of workers at short notice; they send out no signals of distress, however, at the beginning of their dead season, when they dismiss all but a skeleton of their force.

With the wage-earners given steady employment at living wages, society might proceed to answer all the other problems of the human race in comparative peace and happiness. But this is a long stage beyond any yet sought by the nations that have given the problem of unemployment the most attention. They have gone no further than to try to keep the unemployed wage-earners just about alive and to put them in connection with the employers.

Charles Stelzle on Increasing the Demand for Labor

Charles Stelzle, known throughout the labor and Christian world as an authority on labor conditions, declares that if the amount of money now spent in this country for drink was spent for bread and clothing nearly seven times as many workers would be employed as are now given employment in all the allied liquor industries and that collectively they would receive five and a half times as much wages as now.

The most untenable argument advanced by the liquor interests is that if saloons are abolished those now employed in the making and selling of intoxicants would have nothing to do and the labor market would be glutted. The boom which would follow in legitimate industries would, as Mr. Stelzle declares, give employment to many times the number now at work in the liquor industry.—American Issue.

An English Mother's Creed

I believe in the eternal importance of the home as the fundamental institution of society.

I believe in the immeasurable possibilities of every boy and girl.

I believe in the imagination, the trust, the hopes and the ideals which dwell in the hearts of all children.

I believe in the beauty of nature, of art, of books and of friendship.

I believe in the satisfactions of duty.

I believe in the little homely joys of everyday life.

I believe in the goodness of the great design which lies behind our complex world.

I believe in the safety and peace which surround us all through the over-brooding love of God.

I believe in the will of God as the one and only law of human life in all its relations.

I believe in training my children to be faithful children of God and disciples of Jesus Christ.—Christian Work and Evangelist.

AROUND THE WORLD IN SEVEN DAYS

American Embargo On Arms Raised

Francisco I. Guzman, who figured prominently in the revolt against President Madero in Mexico a year ago, was summarily executed by order of General Villa on February 2 at Juarez. Guzman had come to Villa with a secret message from General Felix Diaz asking Villa to desert Carranza in favor of Diaz. General Villa received Guzman, listened attentively to his proposition, and then had him shot by a rebel officer, who happened to be present when the execution was ordered. On February 3 President Wilson issued a proclamation rescinding the embargo placed on the exportation of arms from the United States into Mexico, thus making it practicable for the Constitutionalists to obtain munitions of war from this country. General Villa's comment on hearing of this action was that Huerta would be driven from power within three months. Mazatlan, an important seacoast port in the state of Sinaloa, was taken by Carranza's forces on February 5. This is the first seaport captured by the rebels. Federal officials on February 6 uncovered another plot—this time a widespread one—for a military uprising against Huerta, in consequence of which heavy guards were placed around the palace in Mexico City, and the capital garrison were ordered to sleep on their arms.

Fifty persons, including ten Americans, were suffocated in the Cumbre Tunnel on the Mexico Northwestern Railroad on February 7 as the result of the act of Maximo Castillo, the bandit chief, in allowing a passenger train to run into the tunnel which had already been set afire from a blazing freight train sent in for the purpose. General Villa immediately sent a force to find and exterminate Castillo's band.

Senate Passed Federal Aid Bill

Without a roll call the national Senate, on February 7, passed the Agricultural Extension bill providing federal funds for carrying direct to farms instructions and demonstration in farm work and home economics by State agricultural colleges. The measure provides for an ultimate annual expenditure of $5,290,000.

Why Not This in America?

At Saint Petersburg, Russia, the Council of the Empire, on February 6, adopted drastic clauses in the bill for the regulation of the sale of alcohol. The new clauses prohibit the sale of spirits in towns between eleven o'clock at night and nine o'clock in the morning, and after six o'clock in the evening in country districts. They prohibit entirely the sale of liquor in government offices, refreshment rooms in theaters, concert halls, moving picture shows, and in public gardens.

Want Bigger and Better Army

A great people's parade of more than 30,000 delegates from all parts of Sweden on February 6 defiled before the King and Queen at the royal palace in Stockholm, and demanded the immediate putting of the nation's military and naval forces on an effective modern basis. The agitators say the state of the navy is especially deplorable, the newest battleship being ten years old.

The President's View

President Wilson has specifically declared that the exemption of American coastwise shipping from Panama Canal tolls "constitutes a very mistaken policy from every point of view," and "benefits for the present, at any rate, only a monopoly." It is emphatically announced that this view of the tolls question will be vigorously fought in the House of Representatives.

Will His Sentence Be Commuted?

Despite the availability and use of a large fund produced from unknown sources for his defense, a jury in New York city has found Hans Schmidt, a Roman Catholic priest, guilty of first-degree murder. Schmidt's slaying of a young girl of his congregation was a peculiarly atrocious crime. His defense was insanity. It was his second trial, the jury having disagreed in the first.

Making a Veto Easy

The National House of Representatives on February 2 adopted by a vote of 170 to 120 the provision for a literacy test in the Burnett immigration bill. Enemies of the measure, then, in order to render more probable a veto of the bill by President Wilson, secured a tentative adoption of an amendment for the exclusion of Hindu laborers, and the Mongolian, Malay, and African races from admission to the United States "unless otherwise provided for by existing agreements as to passports or by treaties, conventions, or agreements that may hereafter be entered into." The literacy test is violently opposed by Roman Catholics.

Woman Registration in Chicago

Approximately 150,000 women placed their names on the registration books of Chicago on February 3 and thereby became eligible to vote for aldermen in the municipal election to be held on April 7. In some wards more women registered than men. No objection was made by any woman to stating her age.

New Step Toward Autocracy

The dissolution of all the district councils in the provinces of China was ordered in a presidential mandate issued on February 3 by Yuan Shih-Kai at Peking. The move is regarded by many in authoritative circles in the Chinese capital as another important step toward the suppression of popular government in China. The mandate declares that district councils interfere with the administration, and that the councilors intrigue with the rebels.

Idle Men in New York City

A charity organization report of February 2 shows that in Greater New York there are at least 325,000 men out of employment, most of whom have homes and families to support. In the classified list of idle men are included 2,200 printers, lithographers, and pressmen.

Some More Christian Science Criminality

Another Christian Scientist, John C. Wessels, Jr., has been arrested in New York city for denying medical aid to his twenty-months-old son, ill with diphtheria, and permitting the child to die thus unattended. With him was also taken into custody the "healer," a woman, who gave the baby the usual "treatment." Both were held in $1,000 bail. The sister of the child, while it was ill, was sent to school as usual, with the result that seven members of her class were stricken with the disease.

Haitian Congress Called

On February 4, at Port au Prince, the permanent committee of the Senate of Haiti convoked Congress for the election of a President to succeed President Oreste, who abdicated on January 27. At that time it was considered doubtful by many whether the revolutionary forces will accept a President chosen under the present conditions. On February 5 the situation in the capital was described as "tense." Detachments from both American and German warships had been patrolling the city for several days, while the press and public were violently denouncing the landing of foreign forces.

Trouble in Peru

The President of the republic of Peru, Guillermo Billinghurst, was taken prisoner in Lima on February 4 by military revolutionists led by Colonel Benavides, who, at the head of 1,000 men started a revolution which in an hour seized the presidential palace and caused the death of the premier and minister of war and marine, General Emique Varela, and twenty-five soldiers who were guarding the palace. It is the purpose of the revolutionists to exile the President. On February 5 Congress convened in extraordinary session and elected a junta of six, headed by Benavides, to govern the country until general elections can be held. The navy has recognized the new government.

Fears Sweden Must Arm

Thirty thousand Socialists held a demonstration on February 8 in front of the government offices in Stockholm, Sweden, against the increasing expenditure for armaments. The premier, M. Staaf, told them that in spite of his deep sympathy in the matter of international peace he was absolutely convinced that the Swedish people would be compelled to make new and great sacrifices for the defense of the country.

Race Trouble in Georgia

Marion Bass, a deputy constable, was killed; Tucker Cassell, constable, seriously wounded; Lou Larramore, deputy constable, painfully wounded, and Edward Tyson, a Negro, killed in a battle on February 7 at a Negro settlement, near De Soto, fifteen miles from Americus, Ga. The officers had gone to the settlement to arrest Negroes, who were said to have shot at two white men. No arrests have yet been made.

THE SUNDAY SCHOOL LESSON

CONDUCTED BY LYNN H. HOUGH, D.D.

FIRST QUARTER—LESSON VIII—FEBRUARY 22, 1914

Faith Destroying Fear. Luke 12. 1-12

GOLDEN TEXT—Every one who shall confess me before men, him shall the Son of man also confess before the angels of God. Luke 12. 8.

HOME READINGS—Monday, "Faith Destroying Fear," Luke 12. 1-12. Tuesday, "Life by Faith," Gal. 3. 1-14. Wednesday, "The Assurance of Faith," Rom. 8. 31-39. Thursday, "The Victories of Faith," Heb. 11. 32-40. Friday, "Faith and Works," James 2. 14-26. Saturday, "Faith Overcoming the World," 1 John 5. 1-13. Sunday, "The Lord Our Helper," Heb. 13. 5-17.

Summary of the Lesson

The striking utterances which make up our study for today are doubtless brief sentences belonging to longer discourses. They contain the pith of the discussion in quick flashing phrases. The condemnation of insincerity, the sense of the tragedy of a world where souls may be lost, the moral danger of a life where we may sin against Christ and we may sin against the Holy Ghost—all these things move through the words of Jesus, and over against them a sense of the safety of those whose trust is in God and who live sincere and faithful lives.

A Study in White and Black

A great critic once declared that Gustave Doré's pictures are examples of very wicked art. It is powerful art at least, and in many cases the power consists in the startling contrasts between white and black, light and shade. The teachings of Jesus have no such uncanny horror as many of the pictures of Gustave Doré, but they do set white and black over against each other in the most startling fashion. The tragedy of the faithless and the triumph of the faithful are a part of the same powerful picture. You are in the midst of a storm, where quick and forked lightnings flash and the heavy thunder growls like a great company of wild beasts. But in the midst of the storm you are safe because you have a good and powerful God. We need not be afraid of circumstances, because God is stronger than circumstances. We need not be afraid of people, because God is stronger than people. We need only be afraid of sin, for it can soil and blacken and ruin the soul. All through the words of Jesus which we are now studying we feel the "death grapple in the darkness," but in spite of the shadow like unto the shadow of death, hope can conquer fear, for God is at hand, "keeping watch upon His own." In this study in white and black the light conquers the darkness. Jesus knows how bad the world is, but he also knows how good God is. He knows how weak men are, but he also knows the resources they may have in the strength of God. His "fear not" is no word of superficial optimism. He has faced the worst of life, but he knows that it has no power against the infinite strength of God. There is a wild storm on the sea, but the Captain is on the bridge and the ship will be brought safely into port.

The Tragedy of Insincerity

The nineteenth century had few more passionately sincere men than Thomas Carlyle. The sage of Chelsea might be disagreeable, but he would be honest; he might be irritable and difficult, but he would be unflinchingly true; he might get many falls and many wounds in the hard mountain journey, but he would follow the gleam. To read Carlyle is to take a course in genuineness and hatred of shams under a man who was a complete master of moral candor.

The words of Jesus encouraged a sincerity as intense as that of the Scottish prophet who translated Hebrew prophecy into modern English. The Master hated shams. The Pharisees were experts in pious make-believe. Therefore He condemned them sharply and unsparingly. The very life of bread is the leaven, and the very life of the Pharisees was hypocrisy. They could not be trusted to judge in matters where reality was involved because they themselves were unreal. It was not so much that they told lies. It came down to a more fundamental matter. They were lies. Their inmost fiber was false. This inner unreality tampered with whatever was good about them. They resembled the man of whom it was said: "His faith unfaithful makes him falsely true." Their mental processes were entirely restricted by their falseness of view and the absence of genuineness from their lives. They were like that other man of whom it was said: "When he thinks he thinks, he just rearranges his prejudices." There was an absence of that fundamental candor of soul upon which the greatest things of life must all be built. They looked like the real coin. In reality they were counterfeit. The image and the superscription were there, but no real gold had been taken from the mine. Jesus warned the whole multitude that the very temper of the Pharisees was to be feared. The yeast of insincerity can never produce good bread.

The Sin Which Destroys the Sinner

Of course every sin is destructive, but Jesus seems to indicate in the words we are studying that there is a sin which is fatal. To blaspheme against the Holy Spirit is to come to the place where probation is at an end. Now just what is involved in the teaching of Jesus about sins which can be forgiven and the sin which is the death warrant of the soul? To begin with, we must see that fallacies of judgment are involved in much wrong doing. The Son of man speaks to us from without. We may speak against Him because of misunderstanding. The Holy Spirit speaks at the center of the soul. To speak against that voice is to speak against our deepest sense of right.

Then we must see that there are sins which represent moods and sins which represent deep purposes. The deeper a sin gets into our purposes, or, to put it more adequately, the more a fixed purpose gets behind a sin, the more tragic a thing it is. When, with definite and final fixity of intention, we turn from the voice of goodness in our own souls, that is the sin against the Holy Ghost. That is the blasphemy which cannot be forgiven. That produces a hardening of the arteries which finally makes circulation impossible. It is the very death of goodness in a human life.

So much of practical perplexity and terrible spiritual anxiety have been produced by men's thought and struggle over these words of Jesus and the relation they bear to their own lives that it is well to ask one question: Is there any decisive test by which a man can be sure that he has not committed the fatal sin? The answer is very simple and yet far-reaching.

As long as a man is anxious about his soul, as long as he is concerned about goodness and the will of God, as long as he longs for moral deliverance, he has not committed the sin against the Holy Ghost.

The God Who Overcomes Evil With Good

An artist once made a picture of Jesus holding a globe in His hand. There stood the Master of Life, the world in His grasp. It was a true symbol of the authority and power of Jesus. All through the words we are studying there is a firm assurance which heartens the reader, in spite of the abysses of insecurity and doom into which he gazes as he reads. There is a triumphant faith that if we will have it so, God will rescue us from every peril, and this faith is expressed by One conscious of having the right to speak for God.

Once again we are brought face to face with the fact that the great matter is not what kind of a world we have, but what kind of a God we have. And Jesus reveals the God who conquers unreality through a universal triumph of sincerity; who numbers the hairs of His children and sets a great value upon them, and in the hours of severest trial puts the words of wisdom upon their lips.

The Master was very eager to give His hearers a vivid, indeed an overwhelming sense of the fact that God would master any exigency into which life might bring them. They might be surrounded by hypocrisy; they might be in danger of personal surrender to evil; darkness might settle all about them; but if they trusted in God, all would be well and they would emerge triumphantly from every test.

A moral struggle and victory is described by a certain story writer with the chapter heading, "Our Fight; His Victory." It is this which gives men assurance in the hard hours. The fight is ours, but the victory is God's, and He will bring light out of darkness and good out of evil. Only the soul set in adamantine purpose will finally defy the love of God, and even that soul must surrender to God's power, though it does repudiate His love.

Suggestions to Teachers

The class may be asked for recipes for the making of a hypocrite. Then for a recipe for the avoidance of hypocrisy. The moral risk and the moral possibilities of life may be described. And last of all the fact that God is stronger than any temptation may be emphasized.

Questions for Discussion

Can a man be a hypocrite without knowing it? How may we cultivate sincerity? What are some practical and far-reaching ways of confessing Christ before men? What is the relation of the Holy Spirit to our work and play and to the manifold experiences of life?

Four Weeks of Sunday School Training

The four weeks of special Sunday school work announced by the Chicago Training School—April 7 to May 5, 1914—will be brimful of good things. Forenoons will be devoted to class-room work, afternoons to field trips to places of interest in Chicago and evenings to lectures and conferences. On Sundays there will be opportunity for visitation of well-organized Sunday schools.

Among the courses to be presented are "The History of Religious Education," by Dr. Wade Crawford Barclay; "Graded Lessons," by Mrs. J. W. Barnes; "Work with Girls," by Mrs. M. S. Lamoreaux; "Work with Boys," by Dr. Allen Hoben and others; "The Elementary Department," by Mrs. H. M. Leyda, and "Child Psychology," by Miss Olive Shoenberger.

The registration fee will be $2.50. Room and board will be furnished to women at Harris Hall for $5.50 a week. Men will be assisted to secure entertainment near the school.

For information, address Belle L. James, 4949 Indiana Avenue, Chicago, Ill.

The next war and the next naval battle will demand sound nerves on your part. There the cry will be for firm nerves and cool head. The nation that takes the smallest quantity of alcohol will win.—Emperor William II to German naval cadets.

Our Book Table

Now appears one of the most authoritative books which the temperance movement has produced. *The Anti-Alcohol Movement in Europe*, by Ernest Gordon, will bring surprising information to some people, who have rested secure in the idea that Europe was free from the indecencies of hard drinking. Nearly twenty years ago there was a powerful effort in Switzerland to do away with the ubiquitous cabaret, which produced a crop of inefficient workmen every Monday morning. This effort was only one of many such in all continental countries. For a long time these worked in quietness by means of such earuest efforts as have kept the temperance work alive in this country, and then through men like Dr. Roubinovitch, of the Salpetriere, who was chief of the clinic for mental diseases in the medical faculty of Paris; of Dr. Matthaei, staff physician in the German army, the work went on to its present great iuternational importance. "In 1893," says this interesting account, "there was but one known abstainer in the German empire, south of the Eider, and this was the head engineer of the Blohm and Voss docks, in Hamburg, Georg Asmussen." The statements of these European reformers are so much stronger than any made in this country that it seems incredible that the United States should lag behind in so important a measure. Most of the efforts at improvement are now being made by scientific and medical men, while people of high estate of both sexes are using their influence by petitions, lectures, societies and personal appeals to stop the drink habit. The Finnish Landtag has voted twice for prohibition; every third year there is a national prohibition conference in Sweden; temperance instruction is given to the children in the French schools, and in September, 1912, the beautiful session hall of the Prussian Landtag was thrown open for a local-option demonstration. More radical ideas than would seem reasonable to most Americans are advocated by Signor Ferrieri, an Italian politician, who advises that the children be taken to see the prisons and the mad houses, "where mad men vegetate in stupid idleness or move furiously about like wild beasts." Children should be shown what alcohol has done, he advises. "A visit to a mad house would be worth a hundred lectures on alcoholism. It is needful to inspire children with the horror of it." Fortunately such drastic and morbid measures have not been carried out, but there is such a bitter reaction against the "alcohol sickness" of Europe that more rapid results are imminent there than here, where the general public opinion is still rather dead. The powerful Socialist party has done just what it would be expected to do. It is rapidly following the young Socialists, who are already abstainers, for, they say, "He who would break the fetters of others must himself be free." In Europe, as in America, women have worked steadily and with great force. Nothing could be stronger than "The Appeal to Women of Hungary," written and signed by many women of noble families, even of the royal household. The writer of this book feels sure that when the ballot is given to women there will be no doubt about their vote on the question of abstinence. "The wolf they have held so long by the ears will be shot." Naturally the brewers' party has acted after its kind for the protection of its own business and has used any weapons which have come to hand. (Fleming H. Revell Co., New York. Price, net, $1.50.)

One of the most remarkable literary documents which have ever appeared is the two-volume *Life of Edward Bulwer, Lord Lytton*. It is edited by the novelist's grandson, the present Earl of Lytton, who has inherited much of his grandfather's power of dramatic presentation, some of his harsh nature and possibly a little of that lack of taste of which he accuses his great progenitor. The pitiful tragedy of Sir Edward Bulwer's early life was so exploited by the published diary of his most unhappy and doubtless insane wife that the grandson is not to be criticised for telling all the facts of that pitiful tale. Nevertheless this "washing of soiled linen in public" pains the reader beyond words. The biography, which is, in many ways, a valuable work in itself, has the quality of an almost disdainful novel. It is the life story of a man who worked prodigiously, left his record upon time, strove earnestly for shreds of greatness, and yet who on the whole scarcely touched the thing he reached after. His grandson's attitude toward the relative of whom he was undeniably proud seems surcharged with that same acrid narrowness of affection which has now impaired three generations. The first Lord Lytton's mother could not treat with kindness the son and daughter-in-law who had set aside her wishes. The son was too deeply dyed with egotism to forgive his wife her lack of adulation, and Lady Lytton herself had the faults (as Lady Blessington, also an Irishwoman, explained) "inherent in those who owe their birth to Ireland, a violence originating in imagination so excitable * * * that poor reason can but barely govern its victims." No one can read her early letters and not see that this unfortunate Rosina had a fund of wit and humor and observation at her command which her great husband utterly lacked. That she loved him ardently and sought to understand him seems evident. The strange willful stubbornness which would not flatter him continually was doubtless aroused in her by the profundity of that egotism which sat even on his childhood like a tangible gloom. Always he depended upon women to lift this gloom spun out of his own self-esteem. Older women, like Lady Blessington, Mrs. Cunningham and Mrs. Halliday, were patient and affectionate friends for years, but it may be questioned whether the violent emotions of his wife, checked in their natural channels, were not driven back upon herself by his undenied unfaithfulness to her in other quarters, an unfaithfulness condoned by his time and often accepted meekly by less imaginative wives. Bulwer's life story is on the whole a sad one, relieved by the brilliance of the world in which he moved and by side lights on great events and remarkable personages, for the firmament was full of stars just then. The intimate friendship with Dickens, Disraeli, Carlyle, Harriet Martineau, Browning—to whom Bulwer gave the first words of encouragement that were ever uttered—cannot fail to charm. To Tennyson and Thackeray Lytton's lack of spiritual characteristics was offensive and Thackeray criticised him with what Bulwer called a kind of "ribald impertinence." For all that Bulwer was always getting his feelings hurt and carrying a chip on his shoulder, he had too much pride and too much intellectual acumen to be jealous of others' successes. This was the great reform period, when Lord William Russell was at his zenith and when Lytton was in politics through most of the early Victorian events. He was colonial secretary at a formative period for British Columbia, and for these reasons, even more than for his unhappy domestic story, the book will be eventually remembered. To say that the two volumes are of fascinating interest is merely to give them the praise they deserve. They make a strong, unsparing chronicle of a great era and a conspicuous figure. (The Macmillan Co., New York. Two volumes in box. Price, $6.50.)

It is rather an awkward task to write the biography of a living man, even when his position is as firmly fixed as is that of the Emperor. There is a temptation to be both fulsome and superficial. Of neither of these charges can Professor Stanley Shaw be exonerated entirely in his *William of Germany*. The book is perfunctory; it cannot grip the situation which existed between the Kaiser and that man of blood and iron, Bismarck; it cannot express strong ideas about the position of the Social Democrats, who are anathema to William. It can give—and does give—a great deal of information about the pleasant customs of the German court, the democratic tendencies of the man who seems, according to this presentation, to be a German edition of Mr. Roosevelt, and it can give the family relationships of the reigning sovereigns of Europe. The triple alliance, the Moroccan situation, the attitude of Germany in the Balkan War—these things, which will be among the real tests of William's place as a molding force of history, can scarcely receive as much frankness of treatment as a newspaper editorial would give to them. Even that potent thing, "the November storm," the sharp collision between the Emperor and his folk in 1908, is treated with less significance than it deserves. The two impressions left after reading this book are: one of genuine and ardent admiration for a man who, with whatsoever faults, has had the manliness to bow his head to advancing progress, even when it has been against his nature to do so, and the other of one who, had he lived in the time when the divine right of kings was taken seriously, might have been not unlike his ancestors, the Stuarts over the water. (The Macmillan Co., New York. Price, net, $2.50.)

A work practical, interesting and timely will be found in *Horizons of American Missions*, by I. N. McCash. Most people feel that even for the good of the missionary message to foreign countries, the time and place for immediate effort must be in America, which is a firing line now, a spot of intense activity. Those who return to their home lands, carrying with them the impressions and ideals gathered in this country, are in themselves missionaries to foreign countries. If the word so gladly shed abroad is to meet its refutation in this land, where so many forces meet, what shall be the value of the message carried afar? The neglected fields of the Northwest were carefully visited by a commission, who made extensive investigations in three States—Utah, Minnesota and Montana—where the foreign population exceeds the American. In some of the mining camps of these States no effort is made to carry the gospel into their midst. Lumber jacks live in huge sections of our country where there are no religious influences at all, yet Buddhism, a wholly parasitic religion in this Western land of ours, is not lacking in growth in the Western regions. The book is one to make all of its readers think carefully about the future of American Protestantism. (Fleming H. Revell Co., New York. Price, net, $1.)

English Monasteries, by A. Hamilton Thompson, is one of the volumes of the Cambridge Manuals of Science and Literature. In this case it might also be considered as a handbook of art, since the architectural features of monasteries are carefully dealt with. The first chapter devotes considerable of the book's small space to "The Growth of Religious Orders," and then follow descriptions of the plans and uses of the various buildings, with pictures and plans of famous monasteries by way of illustration. The book succeeds in restoring a picture of the daily life of different orders, the uses to which their various rooms were put and the variations between Cistercian and Carthusian monastic houses. (G. P. Putnam's Sons, New York. Price, net, 40 cents.)

The Suburban Garden Guide belongs to the type of book which every amateur gardener will find useful. The advantage of this particular book by Parker Thayer Barnes is that it comprises more within a short space than almost any volume of its size has succeeded in compassing. It gives not only times of planting, pruning, spraying and tilling, but it also adds good rules for each kind of manure or disinfectant. The book is very little, but it contains very much. It belongs to the Countryside Manuals. (The Macmillan Co., New York. Price, net, 50 cents.)

The Children's Own

A Boy's Thought of Lincoln

Some days in school, when teacher says,
"Jim, name the Presidents,"
I up and I commence,
And say them all, from Washington clear through Buchanan, then
I have to stop and clear my throat—I always have to when
I come to Abraham Lincoln's name,
E'en though the teacher whispers "Shame!
Can't you remember, Jim?"
Can't I remember him!
Why, he's my hero! That is why
I get choked up and want to cry!
Once he was just as poor as I,
And homely, too, and tall and shy.
But he was brave and made his place,
Climbed to the top and freed a race!
When I think what he dared to do,
I just vow I'll do something, too!

—Children's Magazine.

A True Greatheart

Before Abraham Lincoln was elected President of the United States he was a lawyer in the central part of Illinois. In those days the settlements were far apart and the wide prairies were covered by wild grass and flowers, for there were few farms and fences, and the roads were often so muddy they could not be used.

There were few people in any one county and the towns were too small for each to keep a lawyer busy, and so the lawyers would travel from one county to another to attend the different courts and to try their cases.

On account of bad roads they generally went on horseback, so that they could pick their way better, and as the distances between the different towns were long, they used to travel together, perhaps five or six at a time. If you could hear the stories they told and the jokes they made you would laugh till your sides ached, for nearly all the lawyers of those days were great story-tellers. Lincoln himself was one of the best, and when he became President and the terrible Civil War seemed almost to crush his spirits, he seemed to find relief in telling a funny story.

On one of those journeys before he became President, he was riding on horseback with several of his fellow lawyers, when they noticed he lagged behind them, and then he turned his horse and went back some distance, and got off his horse, and seemed to pick something from the ground. After a while he mounted his horse and overtook his friends and they asked him what he went back for.

Mr. Lincoln told them he had seen two little birds that had fallen from their nest, and were trying to get back to it. At first he went on, but his mind could not rest and he could not feel right until he had gone back and put them into their nest.

On another of those journeys he saw a pig which had waded in a miry slough and was stuck in the mud. The more it struggled the deeper it sank. Mr. Lincoln had a new suit of clothes and, of course, did not like to get them spoiled, so he went on, but he could not get the poor pig, struggling in vain for its life, out of his mind, so he went back and helped the pig out of the mud, although he soiled his new clothes badly.

These were little things to do, but it is such little things that show what men are, and what boys and girls are.

After Mr. Lincoln became President, and during the Civil War, he visited General Grant at his headquarters, where the Union army was encamped. It was at a time when it seemed as if he would break down from his burden of care and labor, and those who knew him pitied him when they saw his sad, hollow eyes and anxious face. When he came to General Grant's tent there were three little kittens that had lost their mother and were crawling about the tent, mewing in the most piteous manner. Mr. Lincoln picked them up, put them on his lap and stroked their soft fur and said:

"Poor little creatures, you'll be taken good care of."

And turning to an officer, he said: "Colonel, I hope you will see that these motherless little waifs are given plenty of milk and treated kindly."

The officer replied: "I will see, Mr. President, that they are taken in charge by the cook of our mess and well cared for."

Several times afterward, during his stay at the camp, he was seen fondling those kittens. It was a strange sight to see the President of the United States and the commander-in-chief of the great Union army petting little kittens at a time when he was carrying a burden of care enough to crush any man. This little act showed the kindness of his nature better than any words could describe it and it is no wonder we love and reverence his name and memory.

Kind hearts and helpful spirits such as Mr. Lincoln had, which did not overlook even the little birds and kittens, bring joy and gladness to the world.—Heroes and Greathearts.

The Legend of the Two Sacks

An ancient legend describes an old man traveling from place to place with a sack hanging behind his back and another in front of him. Into the one behind him he tossed all the kind deeds of his friends, which were soon quite hidden from view and forgotten. Into the one hanging around his neck, under his chin, he threw all the sins which his acquaintances committed.

One day, to his surprise, he met a man coming slowly along, also wearing two sacks.

"What have you here?" asked the old man.

"Why, my good deeds," replied No. 2. "I keep these all before me and take them out and air them frequently."

"What is in the other sack?" asked the old man.

"Merely my little mistakes. I always keep them in the sack hanging over my back."

Presently the two travelers were joined by a third, who, strange to say, also carried two sacks, one under his chin and one on his back.

"Let us see the contents of your sacks," exclaimed the two first travelers.

"With all my heart," quoth the stranger, "for I have a goodly assortment and I like to show them. This sack," said he, pointing to the one hanging in front of him, "is full of the good deeds of others."

"Your sack looks heavy; it must be very full," observed the old man.

"There you are mistaken," replied the stranger. "They are big, but not heavy. The weight is only such as sails are to a ship. Far from being a burden, it helps me onward."

"Well, your sack behind can be of little use to you," said No. 2, "for it appears to be empty. And I see it has a great hole in the bottom of it."

"I did that on purpose," said the stranger, "for all the evil I hear of people I put in there, and it falls through and is lost. So you see I have no weight to draw me down backward."—Unidentified.

"At Half-Mast"

Perhaps you have noticed that whenever a prominent person dies, especially if he is connected with the government, the flags on public buildings are hoisted only part of the way up. This is called "half-mast."

Ever since flags were used in war, says the Toronto Mail and Express, it has been the custom to have the flag of the superior or conquering nation above that of the inferior or vanquished. When an army found itself hopelessly beaten it hauled its flag down far enough for the flag of the victors to be placed above it on the same pole. This was a token not only of submission, but of respect.

In those days, when a famous soldier died flags were lowered out of respect to his memory. The custom long ago passed from purely military usage to public life of all kinds, the flag flying at half-mast being a sign that the dead man was worthy of universal respect. The space left above it is for the flag of the great conqueror of all—the angel of death.

Tad Lincoln's Ride

I had enlisted, in 1861, at Rochester, N. Y., and was firing on a New York Central engine, when I quit to be a soldier for Uncle Sam. My enlistment papers showing what my occupation had been, I was soon detailed to run an engine on a little road reaching from Washington down into Virginia, that was being operated by the government as far down as the boys in blue commanded the situation. At this time I made a round trip each day, leaving Washington at 10 A. M. and arriving in Washington, on my return, at 4:30 P. M.

One morning, while I sat in the cab of my engine, reading a newspaper to pass the hour or more that would bring us to our starting time, I became conscious,

without paying any particular attention to them, that a gentleman and a youth were examining my engine, walking slowly around it. At length my attention was attracted by a question the boy put to the man:

"Papa, can't we get up on it? Ask the gentleman, please."

Before he could comply with the boy's request I had laid aside my paper and invited the two to step up. When they did so I noticed that the gentleman was quite tall. He had to remove his high silk hat and then stand in a slightly stooping position while in the cab. I noticed from his answers to the questions with which the boy plied him and his explanations of different parts of the machine that he knew something of the principle upon which locomotives are built.

"O papa, I do wish I could take a ride on it!"

"Not now, my son. Maybe some day we may have a chance. Then I shall be glad to let you ride on one of these great machines in which you take such an interest."

I said: "If you and your son will have a seat over there on the fireman's box I will be glad to give the young man a little ride. I want to pump her up, anyway." He thanked me, as he and the boy seated themselves. I set the lever, opened the throttle slightly, and we moved slowly down the yard and out to the Washington end of the long bridge across the Potomac. The gentleman explained to the boy all of my acts in controlling the machine and its movements in a manner that showed he knew the locomotive very well.

"O papa, I do wish I could take a long ride on this engine out in the country, where it goes fast. It must be grand to be carried away by such a big, strong horse."

As the engine slowly backed once more into the sheds the gentleman again thanked me, and as I caught the wistful look in the boy's face, I was prompted to say:

"My run is only three hours out and three hours back, sir. I leave here at 10 A. M. and return at 4:30 P. M. If you are willing to trust the boy to me I will take him for the trip here in front of me, on my seat. The road is safe. We do not go into the enemy's country. I think I can safely promise to deliver the young man to you at this spot at 4:30 this afternoon."

"Papa, papa, do let me go! It will be so nice, and I know that this gentleman will see that no harm comes to me. Do let me go, papa, and don't tell mamma until I get back. I want to surprise her by telling her all about the trip."

The gentleman could not withstand his son's pleading. He let him go.

Words fail to tell of the delight of that boy as we sped over the hills and valleys of Virginia. From the questions he asked I soon discovered he was a Western boy from the prairie land.

As the engine puffed and groaned up a long grade on the return trip, suddenly the boy, who sat between my knees, looked up into my face, and said:

"I have got the very best papa that ever lived. Do you know my papa?"

"No, my boy, I do not, but there was something so familiar to me in his appearance that ever since you climbed into this cab I have been trying to think where I have seen your father before. What is his name, anyway?"

"Why, he is Abraham Lincoln," replied my fellow traveler.

For a moment I reeled on my seat in surprise, but it soon flashed on me that the

THOMAS ("TAD") LINCOLN
From the collection of Frederick H. Meserve, New York

tall man who had placed the child in my charge could be no other than the President, whom I had only seen as pictured in the newspapers.

You may be sure I made a doubly careful run into Washington when I found that Tad Lincoln, son of the President, was the little guest I had in my cab.

Another man—I suppose a White House servant—met the train on its arrival and took the boy away.

The next and last time I saw Abraham Lincoln after he had trusted me with his boy for six hours' ride in Virginia was when he lay in state in Washington, before the sad funeral cortege started to the prairies of Illinois to lay the martyred President to rest at Springfield.—John Henry Martin, in New York Sun.

The Morning Mail

Our postman, on Saint Valentine's,
  Comes slowly up the square;
His head is crook'd, his shoulders hooked,
  He bugles here and there.
I meet him half-way up the street,
  And when he peers to see,
He puffs and sighs and blinks his eyes,
  And says, "O mercy me,
I'm so bowed down with sugar hearts
  And birds, and other tricks,
And rhymes and chimes and Cupid's darts
  You must take five or six!"

—Nancy Byrd Turner.

Lincoln's Book Friends

A few fine books, well known, like a few fine friends, are worth more than many mere acquaintances. The Bible, Æsop's Fables, Robinson Crusoe and Pilgrim's Progress were Lincoln's real friends. He used to lie on the floor and laugh over the Arabian Nights. When his step-mother saw that books meant a great deal more to him than they did to any of her own children, she took "particular care," as she said, "not to disturb him till he quit of his own accord." She honored his private bookcase between the logs next to his bed and the big fires he used to build to read by at night. She knew that he carried a book out to the fields, so that he could read while his horse was resting, and often she would find him copying out, with his turkey-buzzard pen and brier-root ink, some favorite part to remember. "A boy like that deserves to have his chance," she would say to herself.—St. Nicholas.

What Mrs. Squirrel Thinks

The old apple tree in the corner by the lane is hollow. There is a hole in the trunk of the tree near the top. Here lives a little family of squirrels.

One day Mr. Squirrel ran up the tree as fast as he could.

"My dear," said he to his wife, when he was safe in the hole again, "I was afraid I should never reach home alive."

"Have those boys been throwing stones at you again?" asked Mrs. Squirrel.

"Stones?" repeated Mr. Squirrel with an angry whisk of his tail. "They were rocks! They were as big as apples."

"Rocks are bigger than apples," said Mrs. Squirrel. "Still, I must say it is a shame. You have never done anything to hurt those boys."

"They don't think of that," said Mr. Squirrel, who was really angry.

"And our dear little ones are not yet big enough to hunt nuts!" said Mrs. Squirrel. "They might starve if you never came home."

"Boys don't think of that," said her husband.

"You are so little and they are so big," said Mrs. Squirrel.

"They don't think of that," said Mr. Squirrel.

"Don't they know how to think?" asked his wife. "Perhaps they really are stupid."

"They think it is fun to see me run," Mr. Squirrel replied. "That is all the thinking they are able to do."

"That is like a baby," said Mrs. Squirrel gravely. "It is very sad to grow to be stupid. I am glad our children know more than that."

Mr. Squirrel whisked his tail over his head and took up a nut from a pile in the corner.

But Mrs. Squirrel was not thinking about her dinner. "Poor boys!" said she. "How dreadful to be so stupid as not to be able to think!"—Jones's Third Reader.

How Soon?

"How are you getting on at school, Johnny?" asked the father, when his boy came home for the spring vacation. "Fine, father," was the encouraging answer. "I can say 'Good morning' and 'Thank you,' and 'If you please' in French." He was going to add to the list of things he could do, when his sister broke in: "How soon are you going to learn to say them in English?"

A twelve-year-old boy in Norfolk, England, spent his Saturday afternoons stalking snipe, and by patiently creeping up and watching them he got to know their habits and ways, and all about their nesting and bringing up their young ones. He was able to write down a lot of very useful information about them, which naturalists had long been wanting to find out.

Statistics of the Churches of the United States for 1913

Gathered and Arranged by H. K. Carroll, LL.D.

In charge of the Government Census of Churches in 1890

The territory covered is that of the United States only. Many denominations have ministers, churches and communicants in foreign countries. These are not included in these tables.

Denominational official reports are used where there are such. Where there are no published reports the best denominational sources are sought for information, and where exact returns are not to be had approximate figures are furnished. In the few cases in which information is refused or cannot be obtained, the census figures for 1906 are inserted.

Estimates are given in a very few cases for the increase of the year, where denominational returns are not available until two or three months after the beginning of the year.

A word of explanation concerning the figures for the Roman Catholic Church in the column of communicants should be given. The Official Catholic Directory gives only "population," which includes with communicants the unconfirmed baptized, that is, children who have not been admitted to their first communion. The rule adopted in the census in 1890, and followed in 1906, deducts 15 per cent from Catholic population and sets down the remaining 85 per cent as communicants. It should also be said that the figures for "population" are for a large number of the dioceses and archdioceses estimates, given in round numbers, as, for example, Baltimore, 260,000; Boston, 900,000; Cincinnati, 200,000; but every year sees an increase in the dioceses giving more exact returns, as Santa Fe, 140,573; New York, 1,219,920; Albany, 201,246. The editor of the Catholic Directory believes that the total "population" is understated by nearly two millions.

The figures for Jewish members are misleading. The denomination furnishes no statistics. Nothing later than the census of 1906 is to be had. Even so, it is obvious that there must be more than 143,000 (the census figures are less than these) adults connected with Jewish congregations. But, technically, only the heads of families are counted as members. The Jewish Communal Directory for Greater New York for 1912 gives a list of 274 congregations in the greater city. Of these only 109 gave figures for members. Temple Emanuel has a membership of 150, with seating capacity of 2,300. Temple Israel, of Harlem, reports 550 members and 1,468 seating capacity. The Jewish population of Greater New York, carefully estimated by several methods, is set down by Dr. Joseph Jacobs at about 900,000. The Jewish population of the country is estimated by other authorities at about 2,000,000. The adults who are practically members of congregations should therefore be four or five times greater than 143,000.

No response has been received to repeated requests for information for 1913 from the Christian Science Church or Christian Catholic Church (Dowie). The figures of the former for ministers and churches are for 1912; those for members are for 1907.

The statistics of the Church of the Latter-Day Saints are those of 1912, as furnished from the office of the presiding bishopric in Salt Lake City.

The gains for 1913 are considerably larger than those for 1912 in number of communicants and in churches. The net gain in the latter is due chiefly to the surprising advance reported for the Lutheran bodies of 1,455. Except for the unaccountable falling off reported by the Southern Presbyterian Church, the increase would have been more than double that of last year. Of the total net gain, besides the 1,455 of the Lutherans, the Methodists report 496, the Baptists 388 and the Roman Catholics 375. The loss of 742 churches credited to the Disciples of Christ is probably due to incomplete returns. Six new churches, on the average, for every working day of the year cannot be interpreted as discouraging.

The net increase of communicants is widely distributed. The Methodist bodies get nearly 220,000 of it, the Methodist Episcopal Church having the largest gain for many years; the Roman Catholic Church comes next with 212,500, then the Baptists with 64,608, the Presbyterians fourth with 45,649, the Lutherans fifth with 36,120, and the Disciples of Christ sixth with 21,824.

The net gain is, on the average, one and eight tenths per cent, which is a fair increase. If only those denominations which report increase be included in the reckoning, the only fair method, the percentage would be considerably larger—approaching two per cent. As a matter of fact, 618,000 is reported as the net increase of bodies aggregating about 33,000,000.

TABLE I

DENOMINATIONS	SUMMARY FOR 1913			NET GAINS FOR 1913		
	MINISTERS	CHURCHES	COMMUNICANTS	MINISTERS	CHURCHES	COMMUNICANTS
Adventists (6 bodies)	1,179	2,547	98,822	7	25	3,014
Baptists (15 bodies)	42,808	57,364	5,924,662	858	388	64,608
Brethren (Dunkard, 4 bodies)	3,446	1,291	119,460	*d*38	52	*d*184
Brethren (Plymouth, 4 bodies)	.....	403	10,566	.....	.....	.....
Brethren (River, 3 bodies)	224	105	4,903	.....	.....	.....
Buddhist (2 bodies)	15	74	3,165	.....	.....	.....
Catholic Apostolic (2 bodies)	33	24	4,927	.....	.....	.....
Catholics (Eastern Orthodox, 7 bodies)	291	331	438,500	28	57	4,500
Catholics (Western, 2 bodies, Roman and Polish)	18,377	14,717	13,099,534	404	381	213,027
Christadelphians	.....	70	1,412	.....	.....	.....
Christians	1,129	1,182	102,902	.....	.....	.....
Christian Catholic (Dowie)	35	17	5,865	.....	.....	.....
Christian Scientists	2,460	1,230	85,096	.....	.....	.....
Christian Union	308	272	14,807	13	35	902
Churches of God (Winebrennarian)	509	595	41,475	.....	.....	.....
Churches of the Living God (Colored, 3 bodies)	101	68	4,286	.....	.....	.....
Churches of the New Jerusalem (2 bodies)	137	157	9,601	9	14	47
Communistic Societies (2 bodies)	.....	22	2,272	.....	.....	.....
Congregationalists	6,150	6,100	748,340	25	36	5,314
Disciples of Christ (2 bodies)	7,692	11,725	1,519,369	*d*362	*d*742	21,824
Evangelical (2 bodies)	1,539	2,600	187,045	16	*d*27	2,179
Faith Associations (9 bodies)	241	146	9,572	.....	.....	.....
Free Christian Zion Church	20	15	1,835	.....	.....	.....
Friends (4 bodies)	1,476	1,167	124,216	.....	.....	.....
Friends of the Temple	3	3	376	.....	.....	.....
German Evangelical Protestant	59	66	34,704	.....	.....	.....
German Evangelical Synod	1,051	1,345	261,488	13	19	2,577
Jewish Congregations	1,084	1,769	143,000	.....	.....	.....
Latter-Day Saints (2 bodies)	3,560	1,520	356,000	200	100	3,500
Lutherans (21 bodies)	9,194	16,010	2,388,722	165	1,455	36,120
Scandinavian Evangelical (3 bodies)	629	857	72,900	18	9	2,400
Mennonites (12 bodies)	1,413	736	57,337	.....	.....	.....
Methodists (16 bodies)	41,529	61,523	7,125,069	454	496	219,974
Moravian (2 bodies)	146	143	20,463	*d*3	.....	493
Nonsectarian Bible Faith Churches	50	204	6,396	.....	.....	.....
Pentecostal (2 bodies)	725	648	23,937	2	42	680
Presbyterians (12 bodies)	13,740	16,286	2,027,598	164	*d*490	45,649
Protestant Episcopal (2 bodies)	5,527	7,899	997,407	11	95	16,556
Reformed (4 bodies)	2,168	2,763	463,686	55	110	4,580
Reformed Catholic	7	6	3,250	.....	.....	.....
Salvationists (2 bodies)	2,790	889	27,474	*d*204	17	129
Schwenkfelders	6	6	1,000	.....	*d*2	59
Social Brethren	15	17	1,262	.....	.....	.....
Society for Ethical Culture	7	6	2,450	.....	.....	.....
Spiritualists	.....	2,000	200,000	.....	.....	.....
Theosophical Society	.....	145	4,189	.....	11	821
Unitarians	531	477	70,542	4	1	.....
United Brethren (2 bodies)	2,264	4,166	328,099	2	*d*50	7,139
Universalists	702	709	51,716	.....	.....	.....
Independent Congregations	267	879	48,673	.....	.....	.....
Grand Total for 1913	175,637	223,294	37,280,370	1,841	2,032	655,908
Grand Total for 1912	173,796	221,262	36,624,462	1,901	1,102	528,777

d Decrease.

TABLE II—Increase in Communicants by Periods

DENOMINATIONS OF ONE HUNDRED THOUSAND OR MORE

DENOMINATIONS	TOTAL IN 1913	INCREASE SINCE 1910	INCREASE SINCE 1900	INCREASE SINCE 1890
Roman Catholic	13,083,534	657,587	5,050,683	6,852,117
Methodist Episcopal	3,415,768	228,906	505,837	1,175,414
Southern Baptist	2,471,389	188,323	832,404	1,191,323
Methodist Episcopal, South	1,996,877	145,728	528,487	786,901
Baptist (Colored)	1,946,444	156,279	351,880	597,475
Presbyterian (Northern)	1,402,533	73,819	419,100	614,309
Disciples of Christ	1,362,711	54,595	212,729	721,660
Baptists (North)	1,176,615	*d**34,098	176,958	376,165
Protestant Episcopal	986,607	57,827	276,251	454,553
Lutheran Synodical Conference	831,120	64,839	250,091	473,967
Congregationalists	748,340	12,940	116,980	235,569
African Methodist Episcopal	620,000	120,000	*d*55,462	167,275
African Methodist Episcopal Zion	568,608	21,392	32,337	218,820
Lutheran General Council	471,072	11,848	114,671	146,226
Lutheran General Synod	329,699	27,259	130,110	165,059
United Brethren	308,587	24,905	68,948	106,113
Reformed (German)	306,337	9,221	63,506	102,319
Southern Presbyterian	300,771	18,851	74,881	121,050
Latter-Day Saints, Utah	296,000	*d**64,000	*d*14,000	141,648
German Evangelical Synod	261,488	24,873	57,914	74,056
Colored Methodist Episcopal	236,077	1,356	31,105	106,694
Spiritualists	200,000	50,000	154,070	154,070
Methodist Protestant	180,382	*d*8,055	*d*3,332	38,393
Greek Orthodox	175,000	50,000	170,000	174,900
Lutheran United Norwegian	165,906	3,942	35,906	45,934
Churches of Christ (Disciples)	*156,658	.....	.....	.....
Jewish Congregations	‡143,000	.....	.....	12,504
United Presbyterian	142,081	7,071	26,180	47,679
Lutheran Synod of Ohio	133,403	5,973	56,041	63,898
Cumberland Presbyterian	122,000	7,000	*d*58,192	*d*42,940
Reformed (Dutch)	121,640	4,825	14,046	28,670
Lutheran Synod of Iowa	114,912	8,319	4,854	.....
Evangelical Association	117,702	3,036	15,357	.....
Christians	102,902	15,424	.....	.....
Primitive Baptist	102,311	.....	.....	.....
Orthodox Friends	100,658	496	8,100	19,913

d Decrease. * Estimates. Returns for 1913 not ready. ‡ See note in text.

The Rural Church Conference, as arranged by Drew Seminary, Madison, N. J., January 28, 29, brought together more pastors than have assembled at any gathering of this character in the Eastern States. The program was one of expert testimony, and the eminent specialists who contributed to it gave a fine demonstration of team work. A remarkable feature was the deep spiritual tone which characterized the addresses and discussions of the two days. The upper view shows the members of the Conference, representing rural parishes in four Annual Conferences. On the right is Dr. John Brown, Jr., of the County Work Department, Young Men's Christian Association, demonstrating in the Bowne Gymnasium his suggestions for organized play in rural communities. Professor Edwin L. Earp, of the Department of Christian Sociology, was the guiding spirit of the program which held the interest of the seventy-five ministers from four Annual Conferences during two crowded days.

First Rural Church Conference at Madison, N. J.

A few features of the rich program were as follows:

Dr. Charles L. Walworth, of Poughkeepsie, N. Y., told of a questionnaire to two hundred chosen citizens regarding various questions pertaining to the city. On the answers he based a series of Sunday evening sermons, which attracted unusual congregations. The Rev. George Frederick Wells, of Tyringham, Mass., stated that in Colorado a State-wide survey had found 153 churchless towns of from 150 to 1,000 inhabitants, while there are many cases where home missionary funds are being used for superfluous churches.

Director F. W. Howe, of the Joseph Slocum College of Agriculture, Syracuse University, argued for the adequate support of the minister as an economic factor in the community. "The preacher must interpret religion in terms of community life," concluded Dr. Howe. "Farmers care very little for philosophy, but hearken to the parson's 'Thus saith the Lord.'"

The conference signified its favor and manifested keen interest in the address delivered by John R. Boardman, an expert in boy training. "Leadership among boys is not imparting instruction," he said, "but in sharing life with them if you are to be their leader. You will get as much as you give. A boy is a slot machine; drop in a motive or an incentive for action and you immediately receive the results." Later he called attention to the opportunity for training.

"Better Business Methods in Rural Churches" was the theme of Dr. Fred B. Fisher, of the Laymen's Missionary Movement. There are about 12,000 Methodist ministers today in rural churches (towns or communities of 2,500 population and less), who receive as an average about $550 salary per year. The average wealth of a Middle Western farmer is estimated to be $10,000. The farmer is not stingy; instead, he has never been trained nor taught to regard the Church as a place of investment. He *gives* to the Church, but *pays* his grocer; he regards the minister as an object of charity, but *owes* the bank. The farmer should be given the privilege of considering the Church as an *investment*. And to succeed in this endeavor business efficiency is necessary in our rural parishes.

At the first evening session Secretary W. F. Oldham, of the Board of Foreign Missions, delivered a most inspiring address on "The Need of World Vision in a Country Church," challenging the rural minister and his parishioners to seek and find a larger vision of the program of our Lord in His plan of evangelizing a world. Dr. Oldham reviewed the rich opportunity which the country minister holds in finding future Christian statesmen for solving the world's problems, referring to Bishops Simpson and Bashford, who were country boys, discovered by Methodist ministers and trained for service.

Dr. Henry H. Goddard, director of the training school at Vineland, N. J., spoke with the authority of an expert on "Heredity and Morals in the Open Country."

Thursday morning Secretary Arlo A. Brown, of the Newark District Church Society, spoke in behalf of "The Rural Sunday School," suggesting that an educational system or policy might eventually solve the rural problem.

The Rev. R. H. M. Augustine, Presbyterian pastor at Hanover, N. J., forcefully spoke of "The Need of Moral Instruction in Rural Schools."

M. C. Ebel, secretary of the National Association of Gardeners, interestingly described the relationship which might exist between the ruralite and pastor and of his utility to the ruralite.

Dr. John Brown, of the International Young Men's Christian Association, as secretary of health and recreation, declared that every minister and rural worker should recognize the significance of play. "In the game the boy lives his record and is making his future. The play group is the first natural social desire and it holds the possibilities of future co-operation among farmers, as well as among city men."

In the afternoon Henry Israel, editor of Rural Manhood, and Professor Alva Agee, director of the Department of Agriculture of the New Jersey Extension Station, delivered addresses.

Miss Elizabeth Wilson, of the International Young Women's Christian Association, of New York, was presented by Professor Earp, and briefly outlined the work among the girls in the country and its increasing importance. Dr. Earp called on R. C. Keagy, a Drew student, to explain the proposed program for a rural church campaign in a Middle Western State this summer, when inspirational and educational methods are to be introduced in a church-to-church campaign in certain selected districts.

President Ezra Squier Tipple spoke most happily of the conference and extended his congratulations to Professor Earp for his large contribution in successfully conducting the conference. The benediction was pronounced by President-Emeritus Henry A. Buttz.

Dr. Soper Returns to Drew as a Teacher

Among the progressive plans of President Tipple and the board of trustees is the establishment of a chair of missions and comparative religion. This was determined upon some months ago and the committee, after careful search, has unanimously selected Dr. Edmund Davison Soper, professor of missions in Ohio Wesleyan University.

Dr. Soper is the son of Dr. Julius Soper, the veteran missionary, and was born in Tokyo thirty-seven years ago. He is a grad-

EDMUND D. SOPER, D.D.
Of the new Chair of Missions and Comparative Religion in Drew Theological Seminary

uate of Dickinson College (1898) and Drew Seminary (1905), and before going to his present work served as college secretary of the Pennsylvania Young Men's Christian Association and as a secretary of the Missionary Education Movement. He is a young man of unusually attractive personality, a thorough student himself and a teacher who communicates his own scholarly enthusiasm. His accession brings another factor of real strength to the faculty which is being rapidly built up at the great school at Madison.

Professor Curtis's Quarter-Centenary

On Lincoln's Birthday, in 1889, the Rev. Olin Alfred Curtis, pastor of First Church, Englewood, Chicago, received a telegram announcing his unexpected election to the chair of systematic theology in Boston University. That was twenty-five years ago and ever since that time, either at Boston or at Drew Seminary, where he succeeded the late Professor Miley, in 1896, Dr. Curtis has taught theology to successive generations of young men.

The quarter centenary was quietly and fittingly observed on February 3, at Madison, by present and former students of Professor Curtis's seminar. Among these were Dr. C. W. Flint, of New York Avenue Church, Brooklyn; Dr. L. H. Hough, of Mount Vernon Place Church, Baltimore; the Rev. G. Frank Ream, of Westfield, N. J.; Harrison S. Elliott, of the Young Men's Christian Association; the Rev. Arlo A. Brown, of the Newark District Church Society; the Rev. Dorr F. Diefendorf, of Roseville Church; Dr. W. M. Nesbit, of East Orange, N. J.; the Rev. E. W. Iglehart, of Japan; the Rev. Ralph E. Diffendorfer, of the Missionary Education Movement; the Rev. R. W. Keeler, of the Sunday school editorial department; the Rev. Robert E. Harned, librarian, Drew Seminary; the Rev. Staley B. Davis, Hackensack, N. J.; the Rev. Arthur Moss, Metropolitan Temple, New York, and the Rev. R. E. Zeigler, Baltimore. The men sang "Blest be the tie" and Dr. Hough offered prayer, after which Professor Curtis read a paper on the significant features of his teaching life. He closed by giving his creed, after which all stood and received his benediction. Autographed portrait copies of the paper were distributed. Dr. Hough presented to Professor Curtis a richly bound volume containing letters from his students, now in many lands, and members of the preseut "Martensen" seminar presented their teacher with a handsome chair.

Dr. Curtis is a native of Maine, was educated in Wisconsin, Lawrence College, Boston University, Germany and Scotland. After nine years in Middle Western pastorates, he began giving instruction in Boston University in 1889.

The Freedmen's Aid Society

THE MID-WINTER BOARD MEETING

The annual meeting of the presidents of the schools of the Freedmen's Aid Society will be held in Cincinnati, O., beginning February 16. In connection with the mid-winter meeting of the board of managers February 17 and the presidents' meeting will also be held a meeting of the jubilee commission. On Sunday, February 15, the visiting presidents will occupy the pulpits of the local churches in the interest of their work. On Tuesday evening four public platform meetings are to be held in different parts of the city. Bishops Anderson, Henderson, Leete and Thirkield, fresh from the administration of colored Conferences and from visiting the schools of the Freedmen's Aid Society, will be present to render service and give addresses at all of these meetings.

The Freedmen's Aid Society has just received three bequests from the estate of the late Mrs. Harriet D. Brown, of Worcester, Mass., one of $5,000 for Claflin University, Orangeburg, S. C., one of $5,000 for Clark University, Atlanta, Ga., and one of $500 for Mallalieu Academy, Kinsey, Ala. The first two schools are for colored people and belong to the Freedmen's Aid Society, while the latter is for white youth and is now under the control of the Board of Education.

Personal

Dr. C. L. Mead, of Madison Avenue Church, New York, will be the speaker at the Conference anniversary of New York Conference Woman's Home Missionary Society, in Eighteenth Street Church, on Thursday afternoon, April 2.

Bishop F. J. McConnell sailed from this port February 5 on the steamer Esperanza for Vera Cruz. He intends to meet his appointment as president of Mexico Conference at Pachuca on February 19. Last year the Conference was omitted, owing to the revolutionary outbreak in Mexico City.

The Hon. Frank Moss retired from the staff of District Attorney Whitman on February 1 and resumed the general practice of the law, as a member of the firm of Moss, Marcus & Wels, 229 Broadway, New York city. Mr. Moss has won a deservedly high place in the esteem of his fellow citizens for his modest and efficient service.

Bishop John W. Hamilton, of Boston, will lecture in Metropolitan Temple, 58 Seventh Avenue, near Fourteenth Street, New York city, February 20, at 8 P. M., on "Some Persons of Quality in Boston." The lecture is for the benefit of the building fund of Battery-Swedish Methodist Episcopal Church. Admission 50 cents.

Dr. Liston H. Pearce has resigned the editorship of the Northern Christian Advocate, of Syracuse, N. Y., and the Rev. H. E. Woolever takes full charge of that paper. Dr. Pearce will live in Baltimore, where he formerly resided when editing The Baltimore Methodist. In 1908 he was editor of The Daily Christian Advocate.

The Rev. Salvatore Musso has been relieved from his duties as editor and publisher of the Italian weekly, La Fiaccola, which will be carried on by Dr. F. H. Wright. Brother Musso, who has given himself unreservedly to the work of producing a high-grade, well-printed and helpful Protestant periodical for the Italians in America, will remain in New York as pastor of the Italian congregation at Five Points Mission.

Dr. D. J. Starr, of West Ohio Conference, has been elected chaplain of the House of Representatives of the General Assembly of Ohio. The speaker of the House, the Hon. Charles L. Swain, is a popular speaker all over the State on moral issues and civic righteousness. He is held in high esteem by members of the Legislature of all political parties. Speaker Swain was a member of our last General Conference.

The Rev. Charles W. Blodgett, pastor of Clifton Church, Cincinnati, is put in nomination by the editor of the Western Christian Advocate for commander-in-chief of the Grand Army of the Republic. He enlisted from Iowa at the age of sixteen. A few years ago he served as commander of the Department of Ohio. The national encampment of the army will be held in Detroit. The present commander-in-chief, Washington Gardner, is a Methodist and was formerly a member of Conference.

Richard P. Messiter, member of a prominent dry goods commission firm in this city, died February 2, 1914, at his home in Boonton, N. J., at the age of sixty-three. He was the son of a minister, the Rev. Uriah Messiter, of New York Conference, and was born at Fishkill, N. Y. In Brooklyn, where he formerly lived, he was actively identified with the Methodist Episcopal Hospital as one of its board of managers and with the Home for the Aged. On removing into the territory of Newark Conference he entered into its lay activities and became a trustee of the Centenary Collegiate Institute at Hackettstown. In Boonton he was bank president and held influential positions in the most important business and philanthropic organizations of the town. He was active in church work and treasurer of Boonton Church. He is survived by his wife, a daughter of the Rev. William Bloomer, and by three children, a son and two daughters. Mr. Messiter was not only a wise counselor and active supporter of Christian enterprises of his place of residence, but he was liberal in his gifts to missions and to the whole benevolent work of the Church.

[The Residential Area of New York City includes the New York, New York East, Newark, Troy, East German, and Eastern Swedish Conferences. Resident Bishop, Luther B. Wilson, 150 Fifth Avenue, New York City]

NEW YORK PREACHERS' MEETING, Monday, February 16, at 11 A. M. Address by Bishop Joseph C. Hartzell, "The Missionary Outlook in Africa."

TRINITY CHURCH, WEST NEW BRIGHTON, N. Y.—Revival services, conducted by the pastor, the Rev. C. E. Scudder, and a loyal band of workers, resulted in forty-one accessions to membership on Sunday, February 1. The church has set as a minimum one hundred full members for the year.

MORRISTOWN, N. J., Dr. Ralph B. Urmy, pastor.—The thirty-eighth anniversary of Mrs. Anna Pruden's Monday evening class was attended by about 175 persons. Dr. George P. Eckman, a former pastor, was the speaker. Dr. James M. Buckley also spoke briefly. Mrs. Pruden made the address of welcome. Mrs. Benjamin Day read the class report: Enrollment, 85; average attendance for the year, 31.

FIRST CHURCH, ROSELLE PARK, N. J., Dr. G. C. Moulsdale, pastor.—The long-talked-of new church will be commenced in early spring. Plans for a $30,000 building have been approved and a building committee appointed with power. Eighty-two persons have been received in full connection and on probation since April, 1913. Three weeks of special services resulted in more than fifty professing to take Christ as their Saviour and in great spiritual quickening of the church. The pastor was his own evangelist.

SAINT PAUL'S CHURCH, HARTFORD, CONN., John E. Zeiter, pastor.—A spiritual awakening has brought added life and strength to the church. New members have been constantly welcomed into fellowship. On Sunday morning, January 25, seventy-nine people were added to the rolls and fourteen adults and four children were baptized. In some cases entire families joined the church. Twenty of the individuals were heads of families, twenty-six were young men and women, the remainder being pupils of the Bible school, between the ages of ten and sixteen.

GRACE CHURCH, NEW YORK CITY, Dr. C. F. Reisner, pastor.—The pastor closed seventeen days of revival services January 27, by receiving 165 people. Many of them are men past forty, who had not before professed conversion. More than half joined on probation. Over 300 have been received since September. It is Dr. Reisner's sixteenth annual revival service conducted as a pastor. The pastor has the help of a fine group of theological students, who give part time and who have helped follow up the cases. Dr. Reisner visited every afternoon and preached at night.

New York Methodist Dinner

On the evening of March 6, at the Hotel Breslin, the Social Union joins with the New York City Society in a banquet. President Montgomery will preside and J. Edgar Leaycraft will be toast master. The speakers announced are Dr. George Clarke Peck, Miss Editb L. Scott, the Rev. A. M. D. Riggio, the Rev. Julius F. Hecker, the Rev. Tamezo Harada, the Rev. John Callahan, the Rev. M. L. Robinson and Bishop Wilson. The addresses will be brief, crisp and varied, presenting every phase of the work of the City Society. Reception at 6:30 P. M., dinner at seven. Tickets ($1.25) may be had from C. N. Garrigus, 158 West One Hundred and Sixth Street, New York, or M. L. Robinson, 150 Fifth Avenue, New York.

Day of Prayer at Wesleyan

Dr. Charles W. McCormick, pastor of Grace Church, Brooklyn, and a member of the class of 1881, addressed the students of Wesleyan

University, Middletown, Conn., on the day of prayer for colleges, February 5, upon "The Field of Christian Thought and Activity," which he defined by rephrasing Paul's exhortation: "Whatsoever things are true and honest and just and pure, these think, these do." In the afternoon Dr. McCormick conducted a two-hour conference with the students who are looking forward to the ministry and missionary fields and other forms of Christian service. The evening address was delivered by the Rev. W. M. Gilbert, assistant pastor of Morgan Memorial Church, of Boston, after which President Shanklin led an inspiring consecration service.

[Including the Baltimore, West Virginia, Pittsburgh, Central Pennsylvania and Washington Conferences. Resident Bishop, Earl Cranston, The Ontario, Washington, D. C.]

The Young Woman's Guild of Christ Church, Pittsburgh, has received the banner given by the Woman's Home Missionary Society for the largest collection of the year reported by the young women's societies of the Methodist Episcopal Church. The amount raised during the year was $12,579. This is the third year in which the banner has been won by Christ Church.

Washington Letter

The Congregation at Metropolitan Church, J. S. Montgomery, pastor, rose to the occasion on a recent Sabbath morning and in a brief space of time gave $3,500 to liquidate all outstanding obligations. Dr. Montgomery is preaching to large congregations twice each Sunday and is proving himself just the man for the down-town problem which now confronts this historic church.

Two Visitors from the General Church have made their presence felt in Washington recently. Dr. W. F. Sheridan, general secretary of the Epworth League, was the guest of the District League at a dinner given in Metropolitan Church and afterward addressed the Leaguers in a mass meeting. Bishop William A. Quayle came from the bedside of his sick daughter to lend a hand to the movement to raise funds for Sibley Hospital, and—may it be said?—gave his splendid services "without money and without price." More fitting words than those which fell from his lips could not have been uttered, and those who heard him had a great vision and were moved by a great impulse. In this connection it should be said that our resident Bishop, Earl Cranston, is giving much time and wise counsel in this effort to help our hospital.

The Annual Banquet of the Woman's Foreign Missionary Society of Washington District was held in Foundry Church, Thursday evening, January 29. Miss Elizabeth Pearce presided. The address of welcome was made by the district secretary, Mrs. E. L. Harvey. An audience of over three hundred was stirred by the chief speaker of the evening, the Rev. M. H. Lichliter, of Baltimore.

Sibley Hospital Campaign. Sixty-three officials and ministers of local churches faced the storm of last Friday, February 6, and remained in the chapel until midnight, planning the campaign for $50,000 for the liquidation of the hospital debt. The recent completion of this institution, which doubles its capacity for ministering to the sick, presents one of the most practical and impressive monuments to Methodism in America, valued at $525,000, including the National Training School. W. T. Galliher, president of the American National Bank, was elected chairman of the meeting and twenty-two leaders of teams were chosen to conduct this campaign among the business men of Washington. The interest of our resident Bishop Cranston and the recent address of Bishop Quayle have heartened the laymen for this undertaking. Under the masterly leadership of President William H. Wilder, D.D., and Secretary B. S. Haywood the hospital is constantly increasing in usefulness and adding to the long list of its friends.

Revival News. The New Pastor of Hamline, Dr. Lucius Clark, is favored with unusual success. During January he received 64 into membership, 50 on probation and 14 by letter, making 90 accessions since October. Twenty-eight conversions are reported from Laytonsville, as the result of a recent revival; 26 were received into the church. The Rev. John E. Fort is in charge. At Tenley the Rev. Allen Poor, pastor, won 15 to Christ, all uniting with the church. The Rev. L. Morgan Chambers, pastor at McKendree, received 15 new members in January. No Sunday passes without accessions.

Baltimore Conference

Bishop Alpheus W. Wilson, of the Methodist Episcopal Church, South, was given a remarkable reception February 5, at the celebration of his eightieth birthday. During the day and week several hundred letters, telegrams and cards were received, with greetings from leaders in Church and State; from Bishop Earl Cranston and the other Bishops of the Methodist Episcopal Church; from Bishop W. A. Candler and the Bishops of the Methodist Episcopal Church, South; from Josephus Daniels, Secretary of the Navy, and many members of Congress and men prominent in business life. The reception was held at Trinity Church, John Paul Tyler, pastor, and some five hundred came to greet Bishop Wilson. Among the speakers was J. St. Clair Neal, superintendent of East Baltimore District, Methodist Episcopal Church, who said: "I was under the ministry of Norval Wilson, the father of the man whom we honor tonight, when I was a boy and his teachings have been with me through life. And Bishop Denny's father was my Sunday school teacher." He spoke of reading recently in the old files of the Sun an article dated March, 1859, that "Alpheus W. Wilson had been granted supernumerary relations on account of very feeble health." "Since then two generations have passed," he continued, "and now behold this man of very feeble health." Bishop Wilson, in responding, said: "I have been preaching the gospel for nearly sixty-two years, and now I had rather be the preacher in the poorest mission in Baltimore Conference than to occupy the highest secular position." On Sunday, February 1, Bishop Wilson preached at Trinity, speaking an hour from the text Luke 22. 15, and administering the sacrament of the Lord's Supper.

"The Relation of Christian Education to the Evangelization of the Orient" was the theme of a great address by John F. Goucher before the Preachers' Meeting, February 2. The speaker was at his best, lifting into the light the Chinese empire, with its marvelous resources and possibilities, and Japan, with its wide-reaching influence, while his far-reaching vision and Christian statesmanship saw a glorious morning in the East. The address made a profound impression and the chairman of the executive committee, J. O. Wrightson, declared, "It was the greatest thing of its kind I have ever heard."

"Go-to-Church" Day, February 1, brought large congregations to the churches, but as only thirty-one reported to the newspapers the increase throughout the city could not be given, yet the increase in the thirty-one churches was thirty-five per cent. An interesting feature of the campaign showed that the normal attendance is good. At First Church, the pastor, George C. Peck, preaching, there was a morning congregation of more than 1,100. Shosuke Sato spoke on "Recent Phases of the Development of Christianity in Japan," at Madison Avenue Church, P. H. Swift, pastor. Charles L. Mead, of New York, was the speaker at the big men's meeting at Ford's in the afternoon and preached at Eutaw Street Church at night. In the afternoon, at Holliday Street Theater, under the auspices of the Consumers' League of Maryland, John A. Ryan, of Saint Paul, Minn., gave an address concerning "Social Justice."

The Baltimore District Epworth League held a banquet at Clifton Avenue Church, February 5, with addresses by George C. Peck, pastor of First Church, and Robert W. H. Weech, pastor of Park Place-Strawbridge.

The New Church at Essex, on Chase Circuit, Wilson T. Jarboe, pastor, was dedicated January 18, with District Superintendent J. St. Clair Neal in charge of the services, the sermon being delivered by Don S. Colt, the pastor of Madison Square Church. The church cost $3,000 and the debt of $700 is to be soon wiped off.

Central Pennsylvania Conference

Resultful Revivals Report Rich Reaping. The Lord of the harvest has rewarded His laborers. F. W. Biddle rejoices in a greatly renewed membership and 68 converts at Grace Church, Williamsport; 35 conversions at New Germantown, Blain Charge, are the hire of G. P. Sarvis; same number at Bendersville, York Springs Charge, L. W. McGarvey, pastor, meeting continues, with spreading conviction; 34 converts enrolled from Richvale meeting, Concord Charge, S. J. Pittinger, pastor; on goes the meeting.

Out of a union meeting, conducted in Philipsburg, by M. S. Rees, of Rochester, N. Y., 84 received on probation by G. M. Glenn. Sinnemahoning's meeting, led by T. A. Elliott, resulted in nine probationers and a quickened membership; 21 persons received on probation by V. L. Wagner, at Riverside, Danville; interest unabated. Howard Siding, F. L. Artley, pastor, opens meeting with four seekers. J. E. Brenneman is in a union meeting in South Williamsport; promising effort.

Shickshinny Has Had a Protracted meeting for twelve months. The meeting, now holding every night, had in its first fortnight 77 converts, making a total of 235 for the year. Pastor E. E. Harter has been in continuous revival every Sunday and often on week nights since last February. He was unable to attend the 1913 Conference session on account of a great revival. Market Street Church, Williamsport, D. Y. Brouse, pastor, has a pentecostal time; on a recent Sunday 44 converts; God is adding the saved to the church every night; number almost 100 now.

Fire "Completely Gutted" Mount Carmel brick church on Thursday morning, January 15, reports Pastor C. T. Dunning. Insurance carried was $8,000. Origin of fire unknown. With the complete reduction of the entire interior, including the fine organ, to ashes, and the falling in of the walls, except the front, after having put $2,000 in improvements, one half the bills being paid, this disaster almost paralyzes the people. By this calamity the members have been brought more closely together. The situation calls for cooperation, sacrifice and leadership. After the insurance was adjusted the people, led by the official board, determined to erect a new church. The "win-my-chum" week was protracted, resulting in conversions; seven probationers received.

J. H. Mortimer is Happy in a List of 33 probationers at Fifth Avenue, Altoona, fruits of a recent meeting. Now he is assisted by an evangelist in another effort; 40 accessions and widening interest. About a year ago the church was reconstructed and enlarged; $4,300 paid on bills. Eighth Avenue, W. P. Shriner, pastor, has a growing meeting; last Sunday more than 50 members of the Sunday school gave themselves to Christ. At First Church a helpful meeting is in progress; among the adult converts are three Roman Catholics; quite strange in the face of strong feelings by the papists toward the pastor. C. W. Wasson has a fine meeting at Juniata; 67 seekers; 72 persons have united with Diamond Church, Hazleton, W. W. Banks, pastor. Wonderful is the meeting at Saint Mary, a papal population, where J. M. Johnston has been gladdened by the sight of 53 persons at the altar; continues.

At Cassville Forty-three Converts are taken on probation. J. S. Phillips, a supply, doing unprecedented work for the Kingdom; advanced from probation 56; by letter eight persons. Improvements and repairs at five appointments total $1,066; support estimate advanced by $50 to $900. An aggressive and progressive pastorate. Four weeks were given over to cottage prayer meetings, four being held in as many sections of Barnesboro on Monday and Friday nights. Then three weeks

of protracted effort, J. K. Knisely being assisted by Miss Carrie Richards, of Medina, O.; 80 conversions and reclamations; 37 admitted on probation; meeting wonderfully blessing the members. January 21 the mortgage was canceled; outlook here very encouraging. The Curwensville meeting has become so powerful as to secure the closing of all business and public places, except saloons, every night for a week. The capacity of the large church is too small. Pastor J. M. Lantz is in the midst of a phenomenal meeting; 100 conversions.

H. W. Hartsock Leads a Good Meeting at Camp Hill. F. W. Leidy has a winning work at Epworth Church, Harrisburg; seekers at first meeting. B. H. Hart continues the evangelistic effort at Fifth Street on Sundays and Wednesday nights. A. S. Williams presses the battle with victory at Curtin Heights. C. A. Smucker is busy in special meetings at Stevens Memorial Church that fill the auditorium to overflowing. Harrisburg churches are finding newspaper advertising very profitable in very marked increase in attendance.

Bishop Henderson Gave a Week to the students of Williamsport Dickinson Seminary, leading many to definite consecration and quickening the experience of every one of the students. His visit was a mighty uplift and propulsion.

Lewisberry is Enjoying Much Prosperity under D. L. Dixon's ministry; his Sunday school class presented him with a pastor's private communion set; improvements to property have been paid.

For the steam plant and new church kitchen at Wrightsville cash and pledges bring $1,400. The two-story addition to the parsonage provides a kitchen and bedroom above, making a ten-room manse. Pastor W. H. Stevens began his special meeting with two seekers and a new spirit among the people.

Saxton Reopened its Improved and enlarged church with a week's program, beginning January 25, in which the Rev. Messrs. W. A. H. Streamer and Arthur C. Ohl, pastors loci; G. W. Faus, of Bedford, and D. D. Kauffman, of Patton, assisted the pastor, C. V. Drake. The cost of the new gallery, new pews and repairs, amounting to $1,300, was covered before the jubilee day, through the solicitation of the pastor. Hollidaysburg made its last payment of $450 to liquidate a debt of $6,200; G. W. Boggs's people are happy; a promising meeting started.

Jersey Shore, Having Made a Thorough canvass of the town, is convinced that the community can entertain most comfortably the Conference and provide adequately for every need of the brethren. It will invite the Conference for its 1915 session. Never has it met in that town. Churches that minister to a community of that size are inexpressibly enriched by the coming of a body of preachers and the meetings and business of the Conference. Pastor T. S. Stansfield has received 22 members, paid $600 on debt and expended more than $500 on improvements.

William Karns, the Father of C. W. and W. E. Karns, both members of this Conference, died January 7, 1914, at Colliers, W. Va. He was full of years, in his eighty-sixth, a man of sterling character, serving God and the Church. John Lawrence Schick, "well on in his nineties," reported Dr. Jesse Bowman Young, died recently in Gettysburg. He was a representative layman, one of the founders of the Battlefield Memorial Association, a true friend of the pastor and a noble type of citizen. Three sons and one daughter, the wife of the Rev. Adam Stump, pastor of the Lutheran church, Martinsburg, W. Va., survive.

These Add Ten New Names for This year to our roll of the crowned. Thomas Greenley, known to only the older members, for he was on the retired list for thirty-six years, died suddenly Sunday, January 18, 1914, at Berwick; interment Wednesday following, at Williamsport. Thirty ministers attended the funeral of A. R. Miller, in Beaver Memorial Church, Lewisburg, Pa. Suffering from a terrible fall, he fell asleep on Wednesday, January 21, 1914, in his seventy-ninth year. A strong man, faithful preacher, wise administrator, a leader among us, maintaining always with great activity a prosperous pastorate; brother in deed. J. W. Worley died Friday, January 23, 1914, in his home, Mill Hall. What a price men that move heaven for a revival often pay! Enough. A good man, beloved pastor, tireless toiler. Larger tribute is deserving these men, but length of letter compels condensed mention.

[Including the Philadelphia, Wilmington, New Jersey, Wyoming and Delaware Conferences. Resident Bishop, J. F. Berry, 1026 Arch Street, Philadelphia, Pa.]

Philadelphia Conference

"Preachers to Burn." Great Rejoicing is the order of the day in Philadelphia Conference over the news that fourteen young men have already enrolled as offering themselves for membership at the next session of the Conference. Until two years ago the number of applicants was never too small, and once in a while the Conference doors were closed to all applicants for lack of room. During the last two years, however, our district superintendents have sometimes been embarrassed by the lack of preachers and men have been transferred to supply the need. This year, however, the supply seems adequate from the standpoint of numbers and the committee on general qualifications have a difficult task imposed upon them of determining who are adapted for our work. Past experience has taught the Conference that it is here that emphasis needs to be placed.

Turning People Away from Church for lack of room is the experience of our people at Quarryville, under the administration of T. R. Crooks, the pastor. Not for many years has such a work of grace been seen in this historic place. At the last report 40 have bowed at the altar, been converted and joined the church and the awakening includes children, young people and heads of families. Pastor Crooks writes: "The attendance during the week is good, but on the Sabbath evening service the building is taxed to its utmost and long before the service begins people are unable to gain admittance. The meetings are still in progress, with many under conviction, and seekers are at the altar every night."

Neither a Silver Lining Nor a Copper coin was permitted at Norris Square Church on Sunday last. Nothing but gold was in order, when the Sunday school offering was received. After the shower of yellow coin had ceased and the coins were counted the total amounted to $340. This will make about $1,000 raised this year toward a new parsonage. But the pastor and people are rejoicing more over the revival of religion experienced by the church and its effect upon the people of the church and community. Last Sunday 50 of the young men and women of the Sunday school professed faith in Jesus Christ as a personal Saviour. Special meetings are in progress and the end is not yet. E. F. Hoffman is the pastor.

Fast and Constant is the Pace Pursued this year at Saint Luke's Church, under the leadership of the pastor, William Bamford. A combination of circumstances, including many needed repairs, made the raising of $2,000 imperative. This has been accomplished. The current income has been increased about $1,000 in addition and the benevolences will also show a decided increase. Special services are being held with the best results. During the week the congregations will average 300 in attendance, while the singing, under the leadership of William Thomas, is beyond description. The whole church has been revived and some social results are visible. With the meetings still in progress, 52 have been converted, and the tide is still rising. This is a great church and the people are whole-souled, consecrated and loyal.

First Church, Germantown, Furnishing the sinews of war, has increased the support of the pastor of Fifth Street Temple to $1,200 for next year. H. K. Holtzinger, the pastor of the down-town church, has succeeded so well that the pastor of First Church, Germantown, Charles Wesley Burns, and his official men have decided for another year to increase the amount appropriated for this work.

"To Die is Gain" Were Among the last words of Samuel K. Felton, for years a leader in Philadelphia Methodism. He passed into the larger life on Friday afternoon last from his residence in Olney, in his eighty-second year. Manufacturer, philanthropist, churchman—in every department of life he was pre-eminently a Christian. He was president of the board of trustees of Saint James Church, Olney, a trustee of the Methodist Episcopal Hospital, a member of the Board of Home Missions and Church Extension and president of the trustees of the Preachers' Aid Society. At every session of the Annual Conference Brother Felton was introduced by the presiding Bishop to represent the "Conference stewards," and the introduction had been the occasion of an ovation to one whom all loved. Brother Felton is survived by three sons and two daughters. They are J. Sibley Felton, who was associated with him in business, Samuel K. Felton, Jr., Dr. Howard B. Felton, Miss Mary Felton and Mrs. George H. Bickley.

Wyoming Conference

There is More Than One Reason Why Kingston Church is on the "honor roll." One is that every official subscribes to a Church paper. A second reason is that her men's organization, the Kingston Club, now affiliated with the Methodist Brotherhood, has the largest charter membership of all. A third reason is in the fact that while in 1906 her Sunday school numbered less than 500, today it registers more than 1,200 and is the third largest school in Luzerne County, one of the two ahead of her being a Presbyterian school and the other that of the Central Methodist Church, Wilkes-Barre. The Woman's Foreign Missionary Society has the largest membership of any auxiliary in Wyoming Conference and with one possible exception the largest in the Philadelphia Branch. Wyoming Seminary, a secondary school, second to none in Methodism, is located just across the street and Kingston already (January 30) has subscribed over $20,000 toward the $200,000 endowment fund and hopes to be recorded for $30,000 or more before many days, for she ardently loves the splendid old seminary.

The Rev. F. D. Cornell, Pastor of Derr Memorial Church, Wilkes-Barre, reports thirty conversions. The Rev. Lewis Shelhorn, who was the evangelist, is now working with the Rev. Clark Callender, at Nanticoke, and on January 26 addressed the Wilkes-Barre Methodist Ministerial Association at First Church. The singing evangelists Rimanoczy and McDowell sang two selections. They are working with the Rev. J. F. Warner, at Forty Fort, Pa. Dorranceton and Luzerne are also in successful evangelistic efforts. Both the Rev. G. N. Underwood and the Rev. H. M. Kelly, the active pastors of the foregoing fields, report weekly conversions. May the whole Wyoming Valley be caught in a raging revival fire!

Tidings Come from Norwich, N. Y., of great prayer services. At a recent meeting about 200 were present, including many young people, and at least 100 took part in prayer or testimony. The Rev. A. R. Burke is the happy pastor.

The Oxford class, Centenary Church, Binghamton, N. Y., had 160 interested men at its banquet. Dr. J. W. Nicholson, the pastor, presided, and the speakers were: A. C. Tolley, C. H. Bennett, A. H. Harding, J. D. Rounds, the Hon. H. H. Woodburn and the former pastor and present district superintendent, Dr. J. A. Hensey.

Bainbridge, N. Y., Has Been Tremendously stirred by our Conference evangelist, the Rev. M. V. Williams. Crowds have heard the strong gospel messages and nightly young and old have sought the Lord. The Rev. Frank James is pastor.

A temperance rally was held by the Nanticoke Subdistrict Epworth Leaguers at Glen Lyon, Pa., recently. The Hon. John McKay gave a stirring address, predicting a "dry"

Pennsylvania by 1917 and a "dry" nation by 1920. So may it be! What could we hope for more?

New Jersey Conference

The Seventh Annual Report of the Home for the Aged of New Brunswick District, located at Ocean Grove, is cheering. Although situated in Ocean Grove, admissions are made to it from all parts of the Conference and also from Newark Conference, and an earnest appeal is made for assistance from the churches of the State. Lack of funds forbids the acceptance of many seeking admittance. The immediate needs are more rooms, elevator service and sun parlors. This year it is proposed to raise $100,000 for a new building, etc. Mrs. John H. Parker, of New York city, a summer resident of Long Branch, is the energetic president of the board of managers.

A Recent Innovation Was the Harmonious union of the New Jersey and Philadelphia Preachers' Meetings, with weekly sessions in the latter city, except the first of each month, when each conducts its own devotional service. The president, Holmes F. Gravatt, of First Church, Camden, has a splendid band of assistants and competent committees, assuring the success of the union and inspirational meetings.

Woodstown, N. J. All Departments have advanced during the pastorate of Dr. J. G. Edwards. Steam and hot-water systems have been installed in church and parsonage; the Sunday school room has new chairs and carpet and the parsonage has been painted. Revival fires are burning; over 30 conversions and many valuable additions made to the membership of the church. The pastor is meeting with great success canvassing for THE CHRISTIAN ADVOCATE. The church is at high-water mark and the salary has been advanced.

J. B. Whitton Has Served Four of the most successful years of his ministry at Blackwood. The church and parsonage, modernized at a cost of $2,000, are a credit to his forceful leadership and the willing co-operation of his people. A junior choir is an enjoyable feature. His graded series of Lessons for Juniors are used to good advantage in the home school, where fifty young people are pursuing systematic Bible study.

In Alfonso Dare's Four Years' Pastorate at Simpson, Long Branch, the church has made rapid strides. There is forty per cent increase in the membership and the Sabbath school is flourishing. The parsonage has been beautifully renovated and furnished and the church property improved. The debt of $7,000 has been reduced to $1,900, which last is now provided for.

F. E. Purcell, at Spring Lake, Has Also made substantial history during his three years in this beautiful town. The attendance at Sabbath school and morning services has doubled and the membership has gained 150 per cent; $1,200 has been paid on old indebtedness and improvements and the church stands on the firmest footing in her history.

At National Park, N. J., the Pastor, George W. Harmers, received three persons into membership February 1, completing a fifty per cent increase in two years. A new church bell and a modern parsonage are evidences of material progress. The Sunday school is adding a cradle roll department.

The Wave of Revival Sweeps Over the Conference. At Cape May Court House, Frederick C. Uhl, the pastor, preaches nightly to crowded congregations, and thus far thirty have been converted. Beverly is in the midst of a gracious work. Under the preaching of the pastor, Herbert J. Root, over twenty-five have professed conversion.

At Bethany, Camden, Richard Conover, the new pastor, is conducting a spirited service, conversions occurring every night. Ten were at the altar on Sabbath evening, February 1. Broadway, Camden, held a jubilee service on February 1. One hundred and twenty-six were converted in January, 97 of whom were admitted on probation in the morning alone. The Sabbath school attendance was 1,010. Bishop Berry was an interested attendant at the latter part of the service and brought a tender and inspiring message. Dr. W. F. Oldham preached the annual missionary sermon at Broadway on February 8.

[Including the Genesee, Northern New York, Central New York, Erie, Detroit and Michigan Conferences. Resident Bishop, William Burt, 455 Franklin Street, Buffalo, N. Y.]

Genesee Conference

A Cent a Week from Each Sunday school scholar in Genesee Conference during 1914 was the plan adopted by the Conference in 1913, as a means of paying for the second cottage of the Children's Home at Williamsville, near Buffalo. The cost of the first cottage, $16,000, has been pledged by Buffalo District. District superintendents, pastors and Sunday school officers and teachers will unite in keeping before the scholars this worthy object. The Children's Home puts twenty-four children in each cottage, under a deaconess house mother. The two cottages already planned will be used to accommodate boys and girls respectively. The State Board of Charities has approved the plans.

Bishop Burt Spoke in Italian at the first anniversary of the Italian Methodist Church in Rochester on January 26. District Superintendent E. P. Hubbell, Dr. Ray Allen, president of the Methodist Union of Rochester, and R. E. Brown, pastor of Asbury Church, also participated in the services. The appreciation of the presence and the address of Bishop Burt was shown by the Italians when they presented him with some choice flowers at the close of the service. The church is advancing rapidly under the wisely aggressive leadership of Edward Mascellaro, the pastor.

The United Missionary Campaign on January 25, 26 brought to the city of Buffalo noted speakers and mission workers in different fields. James Ryrie addressed a union young people's service at Richmond Avenue, preceding the regular evening service, and later spoke to the congregation at Normal Park Church, while George Sherwood Eddy was the speaker at the regular service at Richmond Avenue. Dr. C. H. Barlow addressed a union young people's service at Asbury Church. At a mass meeting in the afternoon Dr. M. D. Mann presided and Mr. Eddy and Mr. Ryrie spoke. A mass meeting for women was held in our Asbury Church, being addressed by John A. Patterson, K.C., of Toronto, and the Rev. E. W. Hunt, of Boston. Mrs. C. R. Vickery, a field secretary of our Woman's Foreign Missionary Society, also spoke several times in various churches and brought both pleasure and information to her audiences. Conferences on missions were held on Monday and in the evening there was a banquet of ministers and laymen.

Some Statistics of Genesee Conference for the past twenty-five years, compiled by S. A. Morse, Conference secretary of the permanent fund, indicate marvelous advances. They are as follows: In 1889, membership, 30,689; ministerial support, $209,814; benevolences, $45,599; current expenses, $63,708; building, improving and debt paying, $91,955; total giving, $411,076; per capita, $13.39; church property, $2,337,960.

In 1913, membership, 50,907; ministerial support, $312,814; benevolences, $125,293; current expenses, $150.454; building, improving and debt paying, $294,151; total giving, $882,712; per capita, $17.34; church property, $4,608,825.

Increase, membership, 19,218 (69 per cent); ministerial support, $193,000 (49 per cent); benevolences, $79,694 (190 per cent); current expenses, $86,744 (136 per cent); building, improvements and debt paying, $202,196; total giving, $471,626; per capita, $3.95 (29½ per cent); church property, $2,270,865.

Meantime, however, as Dr. Morse shows, the advance in the support afforded the retired ministers is but 24 per cent for the same period, but the earnest work of Dr. Morse will bring a response that will mean larger results for our veterans, as our laymen will surely respond to the fervent appeals of the secretary when the facts are convincingly placed before them.

$1,000,000 PERMANENT FUND OF THE BOARD OF CONFERENCE CLAIMANTS METHODIST EPISCOPAL CHURCH
1018 SOUTH WABASH AVENUE CHICAGO, ILLINOIS
Rev. Joseph B. Hingeley, COR. SEC'Y.

Have you been in the tropical city of Miami, Florida, which Northern people are doubling in population and where the Gralynn Hotel compels you to tarry and lures you back? Landlords like Mr. Salem Grarme, whose personality oozes hospitality, are born, not made. Dr. P. S. Merrill's $100,000 church was dedicated by Dr. John Krantz.

The St. John's River Conference is on the "HONOR ROLL." It paid one hundred per cent of all claims and the full annuity rate. I would not be surprised if Bishop Leete should place his entire Episcopal Area on the Honor Roll. Any Bishop who sets out to do so can bring his Conferences to pay one hundred honest cents on every dollar due the Old Preachers and Widows. One of the two 1913 HONOR ROLL Conferences was under Bishop Leete's supervision; and *four* out of the twelve Conferences which apportioned enough to pay claims in full in 1914 were under his superintendency. Only four Conference reports in the Atlanta Division have been canvassed, but each of these paid *full annuities.* One Bishop heeds what the Indianapolis Laymen called "THE SUPREME CLAIM OF THE RETIRED MINISTERS."

What a victory it will be to the Cause of Christ when the four great Conferences which gave this Bishop to Methodism shall place themselves squarely on the one hundred per cent Honor Roll and pay full annuities with one-hundred-cent dollars instead of with "clipped" coin. Last year dollars paid to superannuates and widows were worth:

Northern New York Conference, 60 cents.
Central New York Conference, 57 cents.
Genesee Conference, 52 cents.
Detroit Conference, 57 cents.

If the apportionments are met in full in 1914 the dollars will be greater:

Northern New York, 60 cents.
Central New York, 62 cents.
Genesee, 58 cents.
Detroit, 66 cents.

The 1914 Conferences are on. Let this be the *SLOGAN—An Honest Hundred-Cent Dollar for Claimants.*

"Go-to-Church Sunday" Was Observed in Buffalo on January 11 and resulted in a large increase over the average attendance in the congregations of the city. E. L. Waldorf, pastor of Plymouth Church, was the chairman of the committee on arrangements.

City Officials Were Guests of Honor at a dinner at Plymouth Church on January 16. Covers were laid for five hundred. Music was rendered by the Plymouth male chorus and the orchestra, while speeches were made by various city officials. "Joash day" was observed January 25, when the offerings were devoted to the church debt fund.

Churches on the West Side of Rochester united in January for special services. At a union meeting, held in West Avenue Church on January 18, four laymen, one from each of the churches represented, spoke on the general theme, "The Religious Needs of the West Side."

"The Value of Personal Ministry to the Minister" was the subject of an address the Rev. Charles M. Sheldon delivered before the ministers and theological students of Rochester on January 26. Many experiences growing out of his own ministry in Topeka, Kan., were given by the popular author.

The Conference Quartet Assisted the Rev. W. A. Stackhouse, of Rushford and Caneada Charge, in a fortnight of meetings, which have doubled the membership. The

preachers, Messrs. Hill, Baker, Leavitt and Stackhouse, took turns at preaching a serious and convincing message. Fifty conversions, a large probationers' class, a junior league, led by one of the new members, and an adult Bible class are among the happy results.

"A Boys' Quadrangle Club," Meeting every Friday evening at Spencer-Ripley Church, Rochester, is designed to help boys in their early teens to solve some of their problems. In addition to the recreation features, talks of practical value are given to the boys by experienced persons. F. M. Williams is pastor.

The International Day of Prayer Was observed by the Woman's Foreign Missionary Society of Buffalo District on January 9, when a service was held in Asbury Church. Mrs. C. C. Roszell presided and Mrs. William Burt was among the speakers.

The southern group of the Central District Epworth League held its annual meeting at Wyoming on January 30. The program extended throughout the day, the evening sermon being delivered by E. A. Matthews, pastor at Geneseo.

A Methodist Brotherhood Was Organized at Wellsville on January 26, when over one hundred men were addressed by the pastor, M. L. Weakley.

The North Niagara Rural Ministerial Association has been organized by the pastors of Sanborn, Pekin, North Ridge, Cambria, Ransomville and Warrens Corners, Central District, Genesee Conference. The first meeting was held at Sanborn, January 12.

A Unique Christmas Service Was Enjoyed by the thriving church at Perry, when, instead of the usual exchange of gifts in the Sunday school, $94 was raised to apply on the church building fund. This, with other gifts, made it possible to reduce the debt $500, to $1,800; 250 were in attendance at Sunday school on this gift day. Professor Martin C. Soule is the efficient superintendent. The Senate Bible class made happy many worthy poor by the wise expenditure of over $40. W. W. Robinson, president of the Conference Epworth League, is the pastor.

The Rev. C. E. Sutton, pastor at Newfane, has recently been appointed chaplain of the State Soldiers' Home at Bath. He is a graduate of Drew Theological Seminary.

W. H. Farnham, a veteran local preacher, was laid to rest at Bliss, where he had often filled the pulpit, on January 25. He was eighty-four years old.

THE WAY OUT

From Weakness to Power by Food Route

Getting the right start for the day's work often means the difference between doing things in wholesome comfort, or dragging along half dead all day.

There's more in the use of proper food than many people ever dream of—more's the pity.

"Three years ago I began working in a general store," writes a man, "and between frequent deliveries and more frequent customers, I was kept on my feet from morning till night.

"Indigestion had troubled me for some time, and in fact my slight breakfast was taken more from habit than appetite. At first this insufficient diet was not noticed much, but at work it made me weak and hungry long before noon.

"Yet a breakfast of rolls, fried foods and coffee meant headache, nausea and kindred discomforts. Either way I was losing weight and strength, when one day a friend suggested that I try 'Grape-Nuts breakfast.'

"So I began with some stewed fruit, Grape-Nuts and cream, a soft-boiled egg, toast and a cup of Postum. By noon I was hungry, but with a healthy, normal appetite. The weak, languid feeling was not there.

"My head was clearer, nerves steadier than for months. Today my stomach is strong, my appetite normal, my bodily power splendid and head always clear."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.—Advt.

[Including Alabama, Atlanta, Florida, Georgia, Saint Johns River, Savannah, South Carolina and South Florida Conferences. Resident Bishop, F. D. Leete, Atlanta, Ga.]

One Thousand Net Gain in Members in the Alabama, Georgia and Saint Johns River Conferences is the past year's record, the average net gain being between seven and eight per cent. If the whole Church had gained proportionately, its net increase would have been considerably more than a quarter of a million. Sixteen new churches were built in these Conferences. Most of them were small. Two—Saint Petersburg and Miami, Fla.—were large, the former being worth $60,000 and the latter $100,000. Of the whole sixteen only one received any donation from the Home Mission Board, in that case the gift being but $500.

Saint Johns River Conference, January 15-18, reported a membership net gain of eleven per cent and an increase in benevolent offerings averaging sixteen per cent.

A New District in Florida Was Created at the Saint Johns River session by Bishop Leete, in response to the wish of the Conference. Miami District takes in the territory in the east of Florida below Eau Gallie and on the Gulf coast below Saint Petersburg. Dr. L. S. Rader is superintendent of the new district and Dr. R. A. Carnine remains in charge of Jacksonville District.

A. B. Bourquard, recently transferred from West Wisconsin Conference to Georgia, has been made pastor at Egelston Church, later to be merged in Ponce de Leon Avenue Church, Atlanta. The new pastor was educated at Ohio University and Drew Seminary. Nineteen years of his life have been spent in the South, and the Atlanta Constitution records the fact that as a boy he sold that paper on the streets of the leading Southern city.

Two Additional Pastoral Charges in Jacksonville this year indicates the growth of our Methodism in this metropolis. The new pastors are S. E. Lawhon, appointed to Fairfield Church, now separated from Springfield, and T. B. Lawrence, appointed to new work at Perry Avenue and the Atlantic Beach.

Four Conferences in the Atlanta area during the past year raised the full annuity claims of the retired preachers. These Conferences are Florida, Georgia, Savannah and Saint Johns River. Dr. Hingeley reports that only one other Conference in the Church reached this record.

[Including the New England, New England Southern, East Maine, Maine, New Hampshire and Vermont Conferences. Resident Bishop, J. W. Hamilton, 581 Boylston Street, Boston, Mass.]

Frederick Woods, D.D., One of the patriarchs of New England Conference, was called home on January 28, 1914, in the eighty-first year of his age. He was of Newfoundland birth and was educated at Mount Allison, Genesee College and Wesleyan University (A.B., 1859). In 1859 he began his lifelong relation to New England Conference, being a useful and honored pastor until his retirement in 1908. He was a scholarly and fervent preacher of righteousness, a burning reformer and a large-hearted man who bound his friends to him with hooks of steel. His son, F. S. Woods, is professor of mathematics in the Massachusetts Institute of Technology; another son is a teacher in Fall River. Two daughters are living with their mother. At the funeral, on January 30, Bishop Hamilton was the principal speaker.

The Efficiency Conference, or "Indian-apolis Convention in Miniature," under the direction of Dr. J. L. Fort, at Augusta, Me., January 20, 21, brought together a representative company of preachers and laymen. The addresses were instructive, factual and hortatory. Dean L. J. Birney, of Boston, and Dr. C. L. Mead, of New York, spoke on public and personal evangelism. The emphasis was laid on financial responsiveness and evangelism, including the evangelistic opoprtunity of the Sunday school. "In the State of Maine there are two Sunday school members to one church member." At the banquet Bishop Hamilton presided with grace and dignity. The militant note has been sounded in Maine. The men of Maine will respond with alacrity. The every-member canvass is now on.

A Rally of Seventy-five Men in Bangor, Me., January 15, was the inauguration of a new movement for men in that vicinity. The ladies of Grace Church served a banquet, after which Superintendent J. M. Frost, of Augusta District, and Dr. H. E. Dunnack delivered addresses. Methodist preachers of Bangor and vicinity will meet on the first Monday of each month for mutual helpfulness.

East Maine Conference Seminary at Bucksport has been blessed by the services of Dr. H. D. Trinkaus, who for a week held public and private conferences with the students on the religious life. The new administration building is a great convenience. One hundred and thirty-five students are in attendance. Money is needed to liquidate the indebtedness on property, to balance accounts and to retain the strong faculty demanded in a school of the character of the seminary. President Bragdon is doing the work of two men in administration and teaching six classes a day.

There Are More Than a Thousand Nor-wegian-Danish people in the city of Providence, R. I. Among them a Methodist Church was organized in May last by District Super-

OVERWORK AND MENTAL STRAIN

Causes run-down health and sickness.

Scott's Emulsion and *rest* are needed, but *SCOTT'S EMULSION* is more important because it enriches the blood, nourishes the nerves—builds the body and restores strength, vigor and immediate energy without interrupting daily duties.

Scott's Emulsion drives out colds and strengthens the lungs.

Scott & Bowne, Bloomfield, N. J. 12-157

Gail Borden EAGLE BRAND CONDENSED MILK

THE ORIGINAL

Has Nourished Three Generations of Babies and Started Them on the Road to a Healthy Maturity.

Send for Baby Book

BORDEN'S CONDENSED MILK CO., New York

The Christian Advocate

FOUNDED 1826
PUBLISHED WEEKLY
BY
THE METHODIST BOOK CONCERN
150 Fifth Avenue, New York City

Entered at the New York Post Office as Second Class Mail Matter.

NEW YORK, THURSDAY, FEBRUARY 12, 1914

Subscription price, $2.00 a year
Single copies 5 cents

POSTAGE free to subscribers in the United States, Mexico, Hawaii, Porto Rico, and the Philippine Islands. Canada Postage 75c., foreign postage $1.20, additional.

DISCONTINUANCE.—All subscriptions expire at the close of the calendar year.

We find that many subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. Nevertheless, subscribers are expected to notify us with reasonable promptness to stop if the paper is no longer required.

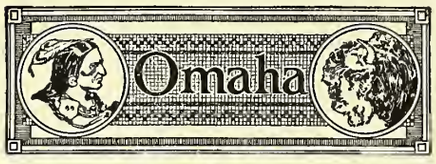
CORRESPONDENCE.—In all letters the names of post-office, county and State should be written distinctly and without abbreviation. To obviate delay, instructions for Renewal, Discontinuance or Change of Address should be sent at least *two weeks* before the date they are to go into effect. Both old and new addresses must always be given.

ORDERS FOR SUBSCRIPTIONS, change of address, notices to stop, etc., should be directed to the Publishers, The Methodist Book Concern, 150 Fifth Avenue, New York.

NOTICES AND ARTICLES intended for publication should be mailed to Editor's Office Christian Advocate, 150 Fifth Avenue, New York.

PRESENTATION COPIES.—Many persons subscribe for friends, intending that the paper shall stop at the end of the year. If instructions are given to this effect, they will receive attention at the proper time.

intendent Ward. It now has congregations averaging about one hundred and the pastor, C. F. Nilsen, issues a monthly paper, Saamanden (The Sower). The meetings are temporarily housed in Mathewson Street Church, Dr. E. S. Ninde, pastor. There is a preparatory class of twenty-five children and an Epworth League of thirty members. Eight persons were received into church membership in December last. The Quarterly Conference has purchased a lot on Colfax Street and Prairie Avenue, conveniently located, and it is hoped to erect a church costing about $7,000. A beginning has been made toward the building fund, which Dr. Ward cordially indorses. The treasurer is B. Gabrielsen, 28 Willow Street, Providence, R. I.



[Including the Nebraska, Northwest Nebraska, Des Moines, Northwest Iowa, Upper Iowa, Iowa, and Northwest German Conferences. Resident Bishop, Frank M. Bristol, 358-60 Omaha National Bank Building, Omaha, Neb.]

Methodist Headquarters. The New location of the Methodist headquarters, provided by the Omaha Methodist Union, is at 358-60 Omaha National Bank Building, entrance at 359 (telephone Red 3968). Offices of Bishop Bristol and District Superintendent Hislop are located there. A new and valuable feature is the large committee or assembly room, always open. This is well lighted, heated, neatly furnished, equipped with telephone, reading matter, etc., and provided with chairs to seat fifty persons. All Methodists are invited by the union to make use of this room. Boards and committees of the various churches are invited to hold their meetings there when they desire a down-town meeting.

Bishop Bristol Presided at the Re-opening services in First Church, Osceola, Ia., December 28, preaching twice. The improvements include new heating plant, gymnasium, electric lights and thorough repairs, the whole costing about $5,000, which was raised on the reopening day. Every department is helped by the fitting up of the basement. The pastor, the Rev. S. L. Boyers, has received thirty-five persons into the church, reorganized the Brotherhood and followed the reopening exercises with a series of revival meetings.

[Including the Oklahoma, Southern German, Mexico, Texas, West Texas and Lincoln Conferences. Resident Bishop, Robert McIntyre, Oklahoma City, Okla.]

The Eight District Superintendents of Oklahoma Conference have unanimously adopted an aggressive policy, which will mean that our Church shall go into any and every community in which the people are calling for us. So many promising fields have been lost during the past fifteen years to the Church in Oklahoma because of the policy of hesitating with the hope that certain adjustments might be made. One man expressed it in this fashion: "You cannot hope to trade horses with another very long when every time you try to trade you give him your horse, but he never gives you the one he offers to exchange." It has been discovered that thousands of members of the Methodist Episcopal Church have been lost and have united with various churches not Methodistic, and many more have been lost to the cause altogether.

The action of the Bishops and the General Committee of Home Missions and Church Extension, held at Champaign, Ill., in November, is having a very marked and salutary effect upon this region.

The Rev. D. G. Murray, former superintendent of Oklahoma City District, was recommended to the Sunday School Board for appointment as Sunday school missionary for the remainder of the Conference year at the session of the district superintendents, held at Guthrie, January 8. It was also voted at this session to support our own Church Temperance Society and aid the Anti-Saloon League and not to divide the work by giving the pulpits of the Church to representatives of any political party.

Churches Line Up for Nation-Wide Prohibition

The meetings held January 15 all over the country, under the auspices of the Woman's Christian Temperance Union, have given wide publicity to the movement for national constitutional prohibition, stirred thousands of men and women from lukewarm interest to enthusiastic support and focussed upon the Hobson-Sheppard resolution a tremendous amount of heretofore diffused and scattered prohibition sentiment. The Woman's Christian Temperance Union has more than 15,000 local societies in the United States, and their forces are so well co-ordinated that concerted, nation-wide action is easy. Churches everywhere were thrown open for the all-day meetings, in the larger cities several being held simultaneously. As a lining up of the churches of all denominations, as well as a united action of the distinctively temperance and reform organizations for national constitutional prohibition these initial meetings are most significant. As one of the immediate results hundreds of the resolutions sent out by the National Woman's Christian Temperance Union are being received every mail at the headquarters of that organization, signed by religious bodies.

SUMMER TERM
BIBLE TEACHERS TRAINING SCHOOL
JUNE 22——AUGUST 1

SPECIAL COURSES in the English Bible, Biblical Theology, Religious Pedagogy, and Missionary Training, particularly adapted to ministers, Bible teachers, and missionaries.

Several sessions each week for Missionary Seminars, under the most experienced supervision.

During the Summer Term the regular Faculty of the School will be assisted by lecturers who are specialists in various fields of Christian work.

Write for particulars as to courses of study, expenses, etc., to

Dean of the Summer Term
BIBLE TEACHERS TRAINING SCHOOL
541 Lexington Avenue, NEW YORK

Why Pay Two Prices For Fences?

Buy direct from our factory. Hundreds of exclusive styles. Wire and Ornamental Iron guaranteed Fences for every purpose; Gates, etc. Write for Free Catalog, First Order and Early Buyer's Offer!
Ward Fence Mfg. Co., 269 Penn St., Decatur, Ind.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL, No. 1 or 2 (No. 2 just out). Round or Shape notes. $3 per hundred; samples, 5c. each. 83 songs, words and music. E. A. K. HACKETT, Fort Wayne, Ind.

Church Chime Peal BELLS Memorial Bells a Specialty
McSHANE BELL FOUNDRY CO., BALTIMORE, MD., U.S.A.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.
Please mention this paper.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 94
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

VISIT JOHN ST. CHURCH
(FIRST METHODIST SOCIETY IN AMERICA)
Under the Supervision of the General Conference.
44-46 John St., New York.
When in New York see this Mother Church of American Methodism, founded nearly one hundred and fifty years ago by Philip Embury, Barbara Heck and Capt. Webb.
Its historic settings and sacred memorials will edify and inspire you and also furnish a fascinating story for narration in your own home church circle. The registered visitors to this honored Shrine represent all parts of the world and every branch of Methodism.
Business Men's Meeting every week-day at noon. Sunday worship at 11 A. M. and 8 P. M.

MENEELY BELL CO
TROY, N.Y. AND 177 BROADWAY, N.Y. CITY.
BELLS

HALLOWED HYMNS NEW and OLD
$25 per 100, not prepaid. 35 cents per copy by mail.
Returnable samples mailed to prospective purchasers.
THE BIGLOW & MAIN CO., New York or Chicago

Howe's Inhaling Tube
(As referred to by the Rev. J. M. Buckley, D.D.)
For Lung and Throat Diseases. Especially recommended for public speakers and singers.
Sent postage paid on receipt of $2. Circulars free.
HOWE TUBE CO., Passaic, N. J.

A GREAT SUCCESS
THE METHODIST SUNDAY SCHOOL HYMNAL
Write for literature about it.
THE METHODIST BOOK CONCERN
150 Fifth Avenue, New York

California Hospital: Los Angeles
TRAINING SCHOOL FOR NURSES
Three years in beautiful Los Angeles and a noble profession free of cost. The most noted private general hospital in the world. Medical, surgical, maternity and eye and ear departments. Surrounded by tropical gardens, in the choice section of this delightful city. For blank application and illustrated booklet address
WALTER LINDLEY, M.D., LL.D., Medical Supt.,
1410 S. Hope Street, Los Angeles, Cal.
Also a few young men (High School graduates) admitted to a two-years' course.

We Will Pay You $120.00
to distribute religious literature in your community. Sixty days' work. Experience not required. Man or woman. Opportunity for promotion. Spare time may be used.
INTERNATIONAL BIBLE PRESS, 692 Winston Bldg., Philadelphia

Epworth League Topic for February 22

God's Gift of Great Men and How He Develops Them

Deut. 34. 10; Heb. 11. 24-27

Though "February hath but twenty-eight in fine," two of its few days are glorious anniversaries, and today is not the least of these. How could young people use Washington's birthday better than by pondering on God's ways with great men?

The Bible is rich in life-lessons. It has been a textbook in leadership. The Scripture references point to Moses, the greatest of all human leaders. This man, says Deuteronomy, "the Lord knew face to face," and the author of Hebrews ranks him high up in the honor roll of the heroes whose faith made them great. Read those verses searchingly and see what luxuries he turned away from because a higher duty called him to work and suffer. He might have been an Egyptian prince, dwelling in palatial luxury, but he chose the wilderness and "endured as seeing him who is invisible."

Washington, Lincoln and all the really great leaders have done the same thing. They have turned their backs upon selfish rewards and flattering honors because conscience and faith showed them the plain, rough path of duty.

How patient Moses was! How long-suffering with the fickle mob of Jews that he was trying so hard to help! And how like him in this virtue of patience were our American heroes! Think their careers through and see if patience and self-denial were not the hard gifts that made them great.

Let the leader read the beautiful lines by Matthew Arnold, written to the memory of his father, Arnold of Rugby, which tell how God sends great-souled men to lead the wavering line of mankind.

Bible Study in Colleges

For some time past there has been a growing conviction of the need of a more complete and comprehensive study of the Bible in all the colleges. Quite recently the matter has received new emphasis and practical direction. A complete course of Bible study has been outlined hy a joint committee, representing the Eastern and Western sections of the Association of College Instructors in the Bible, the departments of colleges and universities and of teacher training of the Religious Education Association, the Student Young Men's Christian Association and the Young Women's Christian Association and the Sunday School Council. This proposed course is published in full in the Religious Education Magazine for December, 1913.

Quite independently of the above plans the late Dr. John T. McFarland had, as early as 1910 or 1911, outlined a plan for such a course, and later, in 1912, the whole matter was carefully considered in a conference of the publishing agents, Dr. McFarland and the hook editor. As a result of this conference the Church will be glad to learn that a complete course in Bible study for use in colleges is now in preparation. Five volumes are in preparation, as follows:

Old Testament History, hy Professor Ismar J. Peritz, of Syracuse University.

New Testament History, by Dr. Harris Franklin Rall, president of Iliff School of Theology.

The Bible as Literature, by Professor Irving F. Wood, of Smith College.

Israel's Social Institutions and Social Teachings of Jesus and the Prophets, by Professor Theodore G. Soares, University of Chicago.

History, Agencies, Principles and Methods of Religious Education, by Professor F. H. Swift, University of Minnesota.

The three volumes first-named—Old Testament History, New Testament History and the Bible as Literature—are expected to be in readiness for use in colleges at the beginning of the college year in 1914.

The ability and positiou of the authors named are a guarantee of the pedagogical value of the books, and inasmuch as the projected volumes are based upou the curriculum agreed upon by the joint committee above referred to, we are sure that they will meet the requirements of the leaders in this department of work.

College presidents or iustructors in Bible study are invited to correspond with the undersigned for more detailed information in regard to this course. A number of colleges have already signified their intention of using these textbooks and it is believed that many more will welcome the opportunity.

DAVID G. DOWNEY, Book Editor.

BELLS WITH A RECORD

Since 1858, when the old-established Bell Company, The C. S. Bell Company, Hillsboro, Ohio, began the making of the celebrated Steel Alloy Bells they have supplied thousands of churches and schools with them and they are giving complete satisfaction. They have an unique plan of aiding a Church or School to secure a Bell; they also have a Bell Catalogue which is full of interesting reading matter. Both are free for the asking.—Advt.

Plan of Episcopal Visitation

Part I—January-June, 1914

Spring Conferences in the United States

Conference	Place	Date	Bishop
	ALPHABETICAL		
Arkansas	Siloam Springs	Jan. 22	McIntyre
Baltimore	Cumberland, Md.	Apr. 1	Berry
Central Missouri	Fulton	Mar. 26	Smith
Central Pennsylvania	Harrisburg	Mar. 18	Cranston
Delaware	Wilmington	Apr. 1	Quayle
East German	Brooklyn, N. Y.	Apr. 15	Wilson
East Maine	Presque Isle	Apr. 22	Hamilton
Eastern Swedish		Mar. 25	Quayle
Florida	Lake City	Jan. 29	Leete
Italian Mission Conf.	New Castle, Pa.	Apr. 22	Burt
Kansas	Chanute	Mar. 18	Shepard
Lexington	Owensboro, Ky.	Mar. 18	Anderson
Lincoln	Ardmore, Okla.	Apr. 2	Smith
Little Rock	Texarkana, Ark.	Jan. 29	McIntyre
Louisiana	New Orleans	Jan. 28	Thirkield
Maine	Portland	Apr. 15	Hamilton
Mississippi	Pass Christian	Jan. 22	Thirkield
New England	Malden, Mass.	Apr. 15	Bristol
New England Southern	Willimantic, Conn.	Mar. 25	Hamilton
New Hampshire	Portsmouth	Apr. 8	Hamilton
New Jersey	Ashury Park	Mar. 11	Berry
New York	New York	Apr. 1	Wilson
New York East	Mount Vernon	Mar. 25	Wilson
Newark	Newark, N. J.	Mar. 18	Wilson
North Indiana	Mishawaka	Apr. 1	McDowell
Northern New York	Rome	Apr. 15	Burt
Northwest Kansas	Mankato	Mar. 25	Shepard
Philadelphia	Pottstown, Pa.	Mar. 18	Berry
Saint Johns River	Miami, Fla.	Jan. 15	Leete
Saint Louis	Poplar Bluff, Mo.	Mar. 18	Smith
South Florida Mission	Sanford	Jan. 22	Leete
Southwest Kansas	Winfield	Mar. 11	Shepard
Troy	Saratoga, N. Y.	Apr. 15	Leete
Upper Mississippi	Aberdeen	Jan. 15	Thirkield
Vermont	Hardwick	Apr. 22	Bristol
Washington		Apr. 8	Cranston
Wilmington	Berlin, Md.	Apr. 1	Cranston
Wyoming	Binghamton, N. Y.	Apr. 22	Berry
Porto Rico Miss. Conf.	Ponce	Feb. 4	Bristol
Hawaii Mission	Honolulu	Feb. 25	Luccock
	Foreign Countries		
Mexico	Pachuca	Feb. 26	McConnell
Liberia		Feb. 4	Scott
	SOUTH AMERICA		
Chile	Valparaiso	Jan. 14	Stuntz
Eastern So. America	Rosario, Argentina	Feb. 4	Stuntz
No. Andes Miss. Conf.	Callao, Peru	Dec. 13, 1913	Stuntz
	CHINA		
West China	Chungking, Sze.	Jan. 7	Lewis
Hinghwa	Hinghwa, Fukien	Jan. 14	Bashford
North China	Peking	Sept. 9	Lewis
Central China	Chinkiang, Ku.	Sept. 23	Lewis
Kiangsi Mission	Kiukiang, Ki.	Oct. 7	Lewis
Foochow	Foochow, Fukien	Oct. 28	Bashford
Hinghwa	Hinghwa, Fukien	Nov. 11	Bashford
West China	Chengtu, Sze.	Dec. 18	Lewis
	EUROPE		
Bulgaria Miss. Conf.	Pleven	Jan. 29	Nuelsen
France Mission Conf.	Toulon	Apr. 30	Nuelsen
Italy	Venice	May 6	Nuelsen
Switzerland	Wadenswil	May 27	Nuelsen
North Germany	Stettin	June 10	Nuelsen
South Germany	Nuernberg	June 3	Nuelsen
Denmark	Nexoe	June 17	Nuelsen
Sweden	Malmoe	July 1	Nuelsen
Norway	Fredristad	July 8	Nuelsen
Russia Mission	Sigolovo	Aug. 26	Nuelsen
Finland	Helsingfors	Sept. 2	Nuelsen
Austria-Hungary Mission Conference	Vienna	Sept. 16	Nuelsen

Adopted hy the Bishops of the Methodist Episcopal Church at Saint Louis, Mo., October 25, 1913.

L. B. WILSON, Secretary.

Revised to February 9, 1914.

Announcements

New York Enst Conference Statistical blanks were mailed February 10. Any pastor not receiving same will kindly notify at once the Acting Statistician, John Wilson Mace, Cannon Station, Conn.

Woman's Home Missionary Society, Newark Conference—The anniversary will he held in Halsey Street Church, Newark, N. J., March 19, at 2:30 P.M. Dr. Wallace MacMullen, Professor of Homiletics at Drew Theological Seminary, will deliver the address.

The Woman's Home Missionary Societies of all denominations, under the auspices of the Manhattan Missions Federation, will observe a "Day of Prayer" at the Manhattan Congregational Church, Broadway and 77th Street, Thursday morning, February 26, from 10:30 to 12:30.

The Annual Meeting of the New York Conference Woman's Home Missionary Society will be held at Calvary Church, Seventh Avenue and 129th Street, on Friday, March 20, from 10:30 to 4:30. Mrs. May Leonard Woodruff will give the address of the afternoon. Luncheon will he given hy Calvary Auxiliary.

Nurse Training—The new Robinson Hall huilding of Sibley Hospital, Washington, D. C., is now filled with patients. A class of ten or twelve young women will he admitted for nurse training May 1. The preference is given to those who will give themselves to nursing as deaconesses or missionaries. WILLIAM H. WILDER, Superintendent, 1150 North Capitol Street, N. W., Washington, D. C.

Universal Gospel Messsage—Union Service (Metropolitan Temple, Washington Square, Duane, Jane Street, Eighteenth Street, Twenty-fourth Street, Thirty-fifth Street, Janes Memorial, Union and Saint Andrews Churches participating), to he held at Jane Street Church, 11 Jane Street, New York City, Thursday evening, February 12, at 8 o'clock. Address hy E. B. Caldwell, D.D., Foochow, China. A cordial welcome to all. ALLAN MACROSSIE, District Superintendent.

Woman's Home Missionary Society, Newark Conference—A Day of Prayer will he observed in Central Church, Newark, N. J., Thursday, February 26. Sessions at 10:30 and 2. Mrs. May Leonard Woodruff will preside. Speakers: Mrs. J. H. Robertson, Mrs. W. R. Neff, Mrs. Hedley R. Woodward, Mrs. Lee Cook Smith, Miss Josephine Corbin and the Rev. H. Y. Murkland. Paterson, Montclair, Orange and Jersey City trolleys pass the door. Stop at Mulberry Street.

Moneys Received

For THE CHRISTIAN ADVOCATE Prison Fund:

Mary Z. Eckels	$4.00
A. E. Williams	2.00

Died

TRINDLE—At Nanchang, China, Decemher 21, 1913, Keith, eight-year-old son of the Rev. and Mrs. John R. Trindle.

Calendar of Methodist Events

May 8-11—Annual Meeting, General Deaconess Board, Washington, D. C.

July 1-5—Eighth Epworth League International Convention, Buffalo, N. Y.

October 8-11—Fifty-seventh Anniversary and Convention National Association of Local Preachers, John Street Church, New York.

OUR CLASSIFIED WANT DEPARTMENT

3 cents a word, each insertion including initials and address Cash must accompany all orders

Miscellaneous "Wants" of all kinds may be inserted in this department, and every want advertised will stand a good chance to be supplied.

Send all orders to THE CHRISTIAN ADVOCATE, Advertising Department, 150 Fifth Avenue, New York.

HOTELS, BOARDING HOUSES, ETC.

HOTEL CHURCHILL, Broadway and 14th St., (Union Square), New York. Clean, comfortable, convenient, homelike. American ($2.00 per day) and European plan ($1.00 per day). Special weekly rates. References: Rev. Chas. A. Holla, 885 W. 178th St., New York, and F. J. Belcher, D.D., Five Points Mission, N. Y. CHURCHILL & CO.

TOURS AND TRAVEL

PALESTINE, Egypt, Europe. Seventeenth Oriental tour. March 21 to June or July. Fine accommodations, modest rates. Also European summer tour. REV. RAY ALLEN, D.D., Rochester, N. Y.

EUROPE—Comprehensive Summer Tour, $400. Italy to Scotland. Expert management, experienced leader. SHELTON TOURS, 294 Washington Street, Boston, Mass.

LITERARY NOTICES

SPEAKERS, LECTURERS—We assist in preparing debates, addresses, sermons, papers. AUTHORS' AGENCY, R 633, 1547 Broadway, New York.

BOOKS—PERIODICALS

THAT WONDERFUL BOOK, "Sin: Its Origin, Purpose, Power, Result and Cure." Fifty cents, postpaid. Nothing else like it. Money refunded dissatisfied purchasers. Order now. REV. ROBERT L. SELLE, Little Rock, Ark.

REAL ESTATE

FOR SALE—Modern house in village of Red Hook, Dutchess County, N. Y. Garden, fine fruit, good water. Address CARROLL, 313 Shepherd Street, N. W., Washington, D. C.

HELP WANTED

THOUSANDS of Government positions open to men and women over 18; $65 to $150 month. Vacations. Steady work. Parcel Post means many appointments. Common education sufficient. "Pull" unnecessary. Write immediately for free list of positions now available. FRANKLIN INSTITUTE, Dept. D 140, Rochester, N. Y.

Wise and Otherwise

Where origin is known credit is given.

The American Climate

Water iced with slivers?
Gracious, hear it blow;
House chock full of shivers—
Gas is burning low.
Cook in kitchen grumbling,
Wife in distress;
Frozen pipes are rumbling—
Nice old season, yes?
—W. R. Rose, in Cleveland Plain-Dealer.

Violets a-blooming
In their dewy beds,
Vagrant winds perfuming;
Roses, whites and reds;
Winter's like a lover
With a soft caress;
Blooms the Southlands cover—
Nice old season? Yes!
—Judd Mortimer Lewis, in Houston Post.

Not Room Enough Left

It was a wet day and the car was already full, when a stout market woman got in. A grammar-school boy rose and offered his seat, as grammar-school boys always do.

"Nay," said the market woman, "tha'd better sit thee down again. Ah, canna set wheer tha's getten oop fra'."—Manchester Guardian.

Johnny, who is the son of a commuter gardener, knows the vegetables in the garden in the only true way. Johnny's father thought it a sign of extreme precocity that a four-year-old should tell a potato from a tomato. Just to show his neighbor he ordered Johnny to fetch a potato from the garden. Johnny did it.

"How did you tell a potato from a tomato?" asked the neighbor.

"A potato has orange and black bugs," Johnny answered, "and a tomato has green."
—New York Evening Post.

If

If I had only Jones's luck
I'd make a million cold;
If I had only Smithers' pull
High office I would hold.

If I had lived in younger days
I would have made my mark;
If I'd been born 'neath other stars
The world to me would hark.

If I had not to grub for bread
My muse mankind would thrill;
If all the world were not awry
I should be famous still.

But though I lay the blame on chance
I notice with a sigh
The fact I cannot quite escape,
That half of "If" is "I."
—McLandhurgh Wilson, in New York Sun.

An American, suffering from some nervous disorder, journeyed to Italy to consult a celebrated Italian neurologist.

"But you are from America?" said the Italian.

"Yes."

"Why not, then, take the Vermichelli treatment?"

"What's that?" inquired the patient.

"What! You don't know the treatment of the famous Dr. Veir Mitchell, of Philadelphia?"

And the Italian sent the American home to be cured.

Mrs. Goodsole (feeding tramp)—You seem to have a good appetite.

Hungry Higgins—Ah, mum, dat's all I have left in de world dat I kin rightly call me own.
—Boston Transcript.

Little Elsie (after being lectured)—Mamma, the commandments break awful easy, don't they?—Boston Transcript.

There was once a contented man. He was run over one day and both his feet were cut off. "O well," said he, "they were always cold, anyway!"

Mrs. Hiram Offen (to applicant)—But you have had a good many places in a short time.

Servant—Yes, ma'am. That shows how much competition there is to secure my services.—Boston Transcript.

"THE LEADING FIRE INSURANCE COMPANY OF AMERICA"

STATEMENT OF THE CONDITION OF THE

ÆTNA INSURANCE COMPANY

HARTFORD, CONN.

On the 31st day of December, 1913

CASH CAPITAL	$5,000,000.00
Reserve, Re-Insurance (Fire)	8,590,818.78
Reserve, Re-Insurance (Marine)	459,908.99
Reserve, Unpaid Losses (Fire)	586,706.27
Reserve, Unpaid Losses (Marine)	135,892.67
Other Claims	798,533.74
NET SURPLUS	6,909,389.89
TOTAL ASSETS	$22,481,250.34
Surplus for Policy-Holders	$11,909,389.89

LOSSES PAID IN NINETY-FIVE YEARS

$138,5[illegible]1,348.36

WM. B. CLARK, President

Vice-Presidents: HENRY E. REES, A. N. WILLIAMS

E. J. SLOAN, Secretary

Assistant Secretaries: E. S. ALLEN, GUY E. BEARDSLEY, RALPH B. IVES

W. F. WHITTELSEY, Marine Secretary

WESTERN BRANCH, 175 W. Jackson Boulevard, Chicago, Ills. — THOS. E. GALLAGHER, General Agent; L. O. KOHTZ, Assistant General Agent; L. O. KOHTZ, Marine General Agent

PACIFIC BRANCH, 301 California Street, San Francisco, Cal. — W. H. BREEDING, General Agent; E. S. LIVINGSTON, Ass't General Agent

MARINE DEPARTMENT — CHICAGO, Ills., 175 W. Jackson Blvd.; NEW YORK, 63-65 Beaver Street; BOSTON, 70 Kilby Street; PHILADELPHIA, 226 Walnut Street; SAN FRANCISCO, 301 California Street

Agents in all the Principal Cities, Towns and Villages of the United States and Canada

Books Received

Association Press, New York

Roughing It With Boys. By G. W. Hinckley. Postpaid ..... $.75

Forbes & Company, Chicago

Backyard Farmer (The). By J. Willard Bolte.. 1.00
Home Nurse (The). By E. B. Lowry, M.D. Net 1.00
Success With Hens. By Robert Joos..... 1.00

Houghton Mifflin Company, Boston

What Men Live By. By Richard C. Cabot, M.D. Net 1.50

The Macmillan Company, New York

Battles of Peace, The. By George Hodges. Net. 1.25
Flight (The) and Other Poems. By George Edward Woodberry. Net..... 1.25
Industrial Training of the Boy (The). By William A. McKeever. Net..... .50
On Politics and History. By John Morley. Net 1.00
Principles of Greek Art, The. By Percy Gardner. Illustrated. Net..... 2.25
Prophets of Israel, The. By Moses Buttenwiser. Net 2.00
Reformation in Germany, The. By Henry C. Vedder. Net..... $3.00
Sandy. By S. R. Crockett. Net..... 1.35

The Methodist Book Concern, New York-Cincinnati

Blossom Babies—How to Tell the Life Story to Little Children. By M. Louise Chadwick, M.D. Net..... .75
Creed and Curriculum, A Discussion of the Question, Can the Essentials of Religious Faith and Practice Be Taught in the Public Schools of the United States? By William Charles O'Donnell, Jr. Net..... .75
Diary of a Minister's Wife, The. By Anna E. S. Droke. Net..... 1.25
India, Malaysia, and the Philippines. A Practical Study in Missions. By W. F. Oldham. Net 1.00

Missionary Education Movement, New York

New Era in Asia, The. By Sherwood Eddy..... .50

Charles Scribner's Sons, New York

Christianity and Sin. By Robert Mackintosh, D.D. Net..... .75
Theological Symbolics. By Charles Augustus Briggs, D.D., D.Lit. Net..... 2.50

Pamphlets

"Conflict" (The) Between Science and Religion. By George Wilds Linn, M.D., Malvern, Pa.
Gazette Times Almanac (The) for 1914. Address the Pittsburgh Gazette Times, Pittsburgh, Pa.
Moving Forward: Report of the Moody Bible Institute for 1913. Address, 153-163 Institute Place, Chicago, Ill.
North China Conference Minutes, 1913. Methodist Publishing House, Shanghai, China.
Precepts Relating to Medical Missionary Work. Address Dr. Levi B. Salmans, Guanajuata, Mexico.
Two Indispensable Combinations in Hospital Work. By A. S. Kavanagh, D.D., superintendent Methodist Episcopal Hospital, Brooklyn, N. Y.